CHRISTIAN REGISTER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—LUKE XII. 57.

SIDNEY WILLARD, EDITOR | BOSTON, SATURDAY, SEPTEMBER 13, 1834. | NO. 683.---VOL. XIV.—NO. 5.

MISCELLANEOUS.

PUBLIC WORSHIP.

Notwithstanding the numerous churches in Connecticut, we have heard it estimated that not much more than one half of our population habitually attend public worship. More than this number may now and then go to hear a favorite preacher, or to enjoy the pleasure of a walk or a ride, on a fine Sabbath, or to be present at the funeral of a friend—but they are not habitually seen in the house of God. A proposition was made, if we mistake not, in the late Convention in Vermont, that every minister should make out a list of those in the limits of his society, that do not attend public worship, in order that the facts on *this* subject may be known. It would then be seen, from year to year, whether, in relation to this matter, things are growing better or becoming worse.

It would not be an unprofitable inquiry, what are the causes of this neglect of public worship? Are they to be found, in any degree, in the mode of preaching? Does any of the blame rest on the ministers of Christ? Or does the fault rest only on laymen? Is there anything in the religious character of the age—any thing in the measures adopted to promote religion, which contributes to this evil? Is the neglect of public worship increasing in this State? Do men, now they are not obliged to pay to any denomination for the support of the gospel, consult their avarice, and to save their taxes, absent themselves from the house of prayer?

Whatever may be the causes of this alarming neglect of public worship, the question arises, Can nothing be done to check the evil? Must nearly one half of the people of Connecticut live almost within the sound of the church bell, and yet habitually lose the benefits of a preached Gospel? How rarely is one of these habitual neglecters of the house of prayer, brought under the saving influence of truth? Even when the copious effusions of the spirit gladden the hearts of the pious, and convert men, in multitudes, to the right ways of the Lord, how rare is it, comparatively, to find those among the converts, who have withdrawn from the ministrations of the Gospel? Is it not time to awake to this subject—and while lamenting over the destitutions in distant parts of our country, to remember the crowds in our midst, who, as regards their salvation, are as far removed from the influence of the Gospel, as the solitary settler in his log cabin in the wilderness? Have Christians, have the friends of truth and good order, nothing to do in this matter? You have a neighbor who never enters the sanctuary—you meet him in social life almost every day, and discuss with him almost every topic of business and politics—do you ever converse with him frankly and candidly, *respecting his treatment of divine institutions*? Were a Hindoo to be planted in your neighborhood, would you, from Sabbath to Sabbath, suffer him to wander in the fields, or to slumber on his pillow, without once advising, urging, intreating him to accompany you, if he understood our language, to the house of prayer? And would every Christian in the State, with fidelity, but with prudence and candor and affection, ask his neighbor to go up with him to the sanctuary—if the invitation was attended by fervent prayer that it might be successful, and repeated at suitable intervals and on suitable occasions, with a spirit that manifests not a desire to censure or to rebuke, but to allure and to benefit, what results might we not expect? Is not this a neglected work—and yet in what other can a humble Christian do more for the furtherance of the *Gospel, with so little effort and expense*?

Connecticut Observer.

[From the Boston Recorder.]

EMERSON'S HINT TO A YOUNG PREACHER.

The recent advertisement of the life of Rev. JOSEPH EMERSON has suggested to me that a remark of his which has been of some use to myself, may benefit others also, if it may obtain a place in the Recorder. I had not preached more than some half dozen times, when Mr Emerson was my hearer in his own church at Beverly. As we were both seating ourselves on our return to his house, he remarked in his characteristic manner,—as kind, as abrupt—"You did not preach as well as I expected—you do not preach as well as you talk; your conversation is better than your sermons."

I received I believe some advantage at the time: but I did not apprehend the remark—I certainly did not fully and systematically apply it, until years of experience and observation had passed by. At length, I too, had often experienced a similar disappointment; and found myself less interested and less aided, from the pulpit, than I had been, by the very same lips, in the free conversation that had just passed by: had received the mere common places of religious doctrine, instead of the same doctrine in the form and coloring which it had gained from a personal experience and reflection. I must confess also that I had often wronged myself: that I had uttered from the pulpit, what might have been uttered with equal propriety by any other man, instead of venturing to proclaim the great truths which all ought to proclaim, in the manner, and in the relations, in which they seemed the most interesting and important to myself. At length, conscious of great defects, whether in private or public, I came fairly to apprehend my early adviser, and to resolve, that my public communications should have at least as much originality and peculiarity as my free conversation, and should only differ from it as the ripened fruit may differ from the blossoms.

I read with great approbation the report on public worship before the late Convention in Vermont, published in your paper of Aug. 2d, and no part with more interest than that which lays the fault of the people's neglect, in part to the ministers. No doubt the Report demands rightly, that *they should study more*. Yet it seems to me, so far as I am acquainted with the ministry, it is less the *lack* of study, than the *misdirection* of it, which renders preaching tame and uninteresting. I shall be right in the main, if I say, all ministers preach alike. There are current views and applications of religious truth among different classes of the ministry—and the pulpit, for the most part, furnishes only the outlet for the common stream. You may change your place; but you shall find, not merely the same truths—which God forbid our pulpits should ever lose—but the same form and coloring, almost the same sermons, from a hundred different men, whose whole history, whose whole acquaintance with the truth, must have been peculiar, and whose conversation, where it has free course, would be as varied as their lives. Or you may adhere to the same pulpit, and year after year of increased experience and observation shall scarcely change the form or the coloring of the truth—coming still as it was wont before it had received its moulding and its hues in the experience of life. Yet this man, or these men, shall all be found "to talk better than they preach;" and need but to ripen their conversation, or freely utter their own thoughts in the pulpit, and their preaching would be as peculiar as themselves, and have that novel interest to themselves, and others, which God intended to give to his unchanging truth, when he committed it to men. May I then, under the guidance of my departed friend, suggest a rule for the better direction of ministerial study—viz. *Let it be applied to the perfecting and unfolding of those views which are personal and peculiar to one's-self; and not to the finding and pacing the unvaried round of common-place theology.*

I am aware of the difficulty which all minds must feel, and especially the young, in regard to views that are truly and properly their own; which have not received, in their form and coloring, the sanction of the wise and good. There may be cases in which self-diffidence is not the besetting sin; and a young preacher had better be common-place, than to be cankered with the fancy that all wisdom has sprung up anew in his mind. Yet commending self-diffidence—which must needs grow with every growing mind—we may claim of every man that, as he increases in years and experience, he should give free scope to those views of truth, which he actually obtains, that he should let them stand forth in the form and coloring which they have actually taken in his own mind. Let him with much prayer and thought endeavor to perfect them, and then let him utter them in public, with all the freedom and all the boldness of his most free and unrestrained conversations.

S. N. J.

EVIDENCE OF DIVINE WISDOM.

'There is striking evidence of supreme Wisdom in the structure of matter: the law of force, which constitutes its actions, is adapted peculiarly to preserve the existence, and constant harmony of the universe. The same law of force is equally subservient to maintain the beautiful order and motions of systems of worlds, and to regulate the various changes and modifications, which bodies and atoms are designed to undergo, in their connexions and combinations with each other. The all-powerful hand of the Creator could certainly have constituted matter with forces varying by other very different laws; but we can conceive of none, which could have so completely answered the great ends of creation in the constitution of the universe, and the regulation and organizations of its several parts. The same Wisdom is seen in the variety of the atoms of matter, and the proportions of each sort, none are in defect, none in excess; and from the nature of their constituent forces, there is a constant tendency to preserve the established order of things, according to an All-wise and Infinite design.—We are easily led to perceive, that it was in the mind of the Creator to form beings more elevated in nature than mere matter; hence, He has superadded a principle, superior to that which has been the subject of this Treatise.—I mean vegetable life. This, whatever it is, is associated with the seed of the plant, and directs the combinations of common matter, when put into suitable circumstances, according to the nature and species of the vegetable which is to be unfolded and matured. The principle of animal life is still more dignified. This principle is hid in the ovum, as that of the vegetable is in the seed. It directs the growth of the animal, as well as the peculiarities of its shape and organs; and the developement of these, reciprocally aids the principle itself, which becomes capable of supporting and directing wonderful movements, actions, and instincts. The result shews, that the Omnipotent Creator had purposed to form a being, who should possess a nature far more transcendent than that of the mere animal; one possessing an intelligent mind capable of surveying His works, and of rising from the survey of these to their Great Author. This did not escape the notice of the poet, as stated in those well known lines:

'A creature of a more exalted kind
Was wanting yet, and then was man designed:
Conscious of thought, of more capacious breast,
For empire formed, and fit to rule the rest:—
Thus while the mute creation downward bend
Their sight, and to their earthly mother tend,
Man looks aloft: and with erected eyes
Beholds his own hereditary skies.' *Dryden.*

'The material part of the earth is adapted to nourish and maintain the vegetable world, and this serves to support the animal kingdom, while the whole contributes to the maintenance and pleasure of man in his present state. But the intelligent and rational principle is capable of more elevated enjoyments and exercises in the pursuit of truth, and the discernment of right and wrong; and still more, in yielding due homage to his Creator, and in presenting cordial expressions of gratitude, veneration and worship.—*T. Exely's Theory of Physics.*

ARCHBISHOP USHER'S PREACHING.

From Works published by the Christian Knowledge Society, London.

"In 1642 he resolved once more to withdraw himself from the tumults and heart-burnings of the metropolis, and to remove to his favorite residence at Oxford; and he found on his arrival that poverty did not make him less welcome to his friends. Dr. Prideaux, the Bishop of Worcester, lent him a house near Exeter College, at a very short distance from the Bodleian Library, where he prosecuted his studies diligently, and prepared several works for the press.

"The Archbishop preached at one of the churches in Oxford every Sunday, and multitudes flocked to hear him. There was something remarkably simple and impressive in his sermons; he shunned that 'windy affected sort of oratory, which was then much in use, called florid preaching, or strong lines;' and, being gifted with a quickness of mind and ready command of language, he only wrote down the heads of the discourse, for which he had prepared himself by reflection, study and prayer.

"'I remember,' says Dr Parr, 'that there was a person in the University, very much famed for that [florid] kind of preaching, who, after he had sometimes heard the Lord Primate's sermons, and observing how plain and yet moving they were, and being sufficiently satisfied that it was not for want of wit or learning that he did not do otherwise, he was soon convinced that his own was not the most ready way of gaining souls, and therefore, quitting his affected style and studied periods, took up a more plain and profitable way of preaching; so that coming afterwards to visit the Lord Primate, he gave him many thanks, and told him that he had now learned of him how to preach, and that since he had followed his example, he had found more satisfaction in his own conscience, and comfort in his ministry, than ever he had before.

"'And I remember one sermon above the rest, which he preached in Exeter College Chapel, about that time, upon the text, Prov. xviii. 1. "Through desire a man having separated himself, seeketh and intermeddleth with all wisdom;"—in which sermon he so lively and pathetically set forth the excellency of true wisdom, as well human as Divine, and that desire which every ingenuous and virtuous soul ought to have for it, that it wrought so effectually upon the hearts of many of the younger students, that it rendered them more serious, and made them ply their studies much harder than before.'

"In the same year he was appointed to preach before the King, on his Majesty's return to Oxford after the battle of Edgehill, and on other solemn occasions.

"Some of his sermons preached at Oxford were published after his death, from notes taken by three clergymen, who acknowledged in the preface that they had derived great benefit from his ministry. 'The persuasion of Armagh's incomparable learning,' they say, 'the observation of his awful gravity, the evidence of his eminent and exemplary piety, all improved to the height by his indefatigable industry, drew students to flock to him as doves to the windows. It joys us to recollect how multitudes of scholars, especially the heads of our tribes, thronged to hear the sound of his silver bells; how much they were taken with the [illegible] of his wise charmel; how their ears seemed, as it were, fastened to his lips. Here you might have seen a sturdy Paul, a persecutor transformed into a preacher; there a tender hearted Josiah lamenting after the Lord, and with Ephraim smiting on his thigh, saying, 'What have I done?' Others with the penitent Jews so stabbed at the heart, as that they were forced to cry out in the bitterness of their soul, Men, brethren, fathers, what shall we do? These were some of the blessings from on high which attended these sermons.'"

PRESBYTERIAN CHURCH IN VIRGINIA. ITS ORIGIN.

The following particulars are derived from an article published fifteen years ago, in a magazine of which the late Dr Rice was then editor. It was communicated to him by a gentleman of the highest respectability, who had received the details orally from Rev. James Hunt in his old age. It is also corroborated by other evidence.

About the period from 1740 to 1745, there were no dissenters from the Episcopalian or established church of Virginia. Absentees from public worship for a number of sabbaths were liable to a fine. Four gentlemen, of whom Mr Hunt's father was one, became convinced that the gospel was not preached in their church,* and absented themselves on the same day, though each did so without the knowledge of the other. They were soon after summoned to court and fined, and here for the first time each one of them learned that he had three neighbors as companions in faith and tribulation. They agreed to meet alternately in each other's houses on the Sabbath, with their families, where they prayed, and read the Scriptures, and Luther's Commentary on Galatians, an odd volume, which by some means fell into their hands, and possibly one other religious book. Previous to this they knew nothing of any social worship, except in the church. Curiosity was excited; numbers begged for admission, their houses became crowded; and 'What shall we do,' was the general cry, while the leaders themselves knew not what to do or say. But a good number were healed by the word that wounded them, and rejoiced understandingly in Christ Jesus.

Their numbers still increasing, they built first one and then another of what they called "reading houses." Now the first four leaders were summoned before the governor and council, for holding an unlawful religious conventicle. They were placed in an awkward situation. They could not deny that they were a religious society, but *what* they were, they could not make out. They did not entirely agree with Luther, and therefore decided they were not Lutherans. They knew of no other dissenters but Quakers, and Quakers they were not. In this state of perplexity, they set off for Williamsburg.

On his way, one of them who rode alone was driven by a shower into a lonely house. To divert his mind, he took from a shelf an old dusty volume and read, which proved to be an old Scotch Presbyterian Confession of Faith. He found his own sentiments embodied in a system. The owner would not sell it, but gave it, as a thing of no use to himself. He showed it to his companions, and they all agreed to adopt it as their confession of faith. When interrogated as to their faith by the Governor and Council, they presented the new found book. This helped them with the governor, who immediately said, These men are Presbyterians,† The Council, however, were not so liberal; and they began to inveigh bitterly against the unfortunate culprits, when a very unusual thunder shower came on suddenly, and filled the whole convention with solemn awe. When it abated, the accused were dismissed with merely a gentle caution not to excite disturbance in the neighborhood. They ever afterward regarded that shower as one of the many providential interpositions that favored and protected them.

They subsequently continued their meetings and prospered, till some among themselves began to adopt new opinions and produced some alienation. This was happily soon healed by the preaching and counsel of Mr Robinson, of whom they heard as laboring in the back counties; and on their express invitation he came among them preaching the kingdom of God. His coming overflowed the "reading house" with hearers, and they repaired to a grove. "A divine energy attended his labors. Many were the convictions, many the hopeful conversions." After a considerable time, having reduced them to some sort of Presbyterian order he left them.

The people made a collection, to compensate his services and express their gratitude. He refused it, as he had a fortune himself, and would not give their enemies occasion to say he was of a mercenary spirit, and thus injure their cause. The offer was repeatedly made, and still firmly declined. At length, finding the sum in his portmanteau on the morning of his departure, he accepted it, remarking that he would appropriate it to the use of a poor young man of his acquaintance, who was struggling hard in preparing for the ministry; adding, "as soon as he is licensed, we will send him to *you*." The young man's education was expedited by this help. When he was licensed, the Presbytery, on motion of Mr Robinson, directed him to visit Hanover county in Virginia. The stranger came. It was Samuel Davies—President Davies afterward—an eminent and successful preacher, whose praise is to this day in all the churches of Virginia, and all the churches of the Union.—*N. Y. Observer.*

* Hanover.

† The Governor, Gooch, had been educated a Presbyterian; but, for the sake of office, or some other motive had joined the Episcopal church.

[From the Christian Pioneer.]

ROBERT HALL.

From a very frank statement of Mr Hall's religious principles, addressed to "the Baptist Church at Bristol," it appears that in 1790, about his 27th year, his reason was engaged in a conflict with some of the harsher points of Calvinism. He declares his faith in "the proper divinity of Christ; and in his merits as the sole ground of acceptance with God;" but denies "the imputation of Adam's sin to his posterity," and maintains that we are liable to condemnation, only for our own actions; and while he avows his belief of the divine decrees in their application to all events, and among others to those of "the finally saved," he regards this "as a different thing from the doctrine of absolute election and reprobation." He farther declares, though "*as a mere metaphysical speculation*," his opinion, that "the thinking powers and faculties are the result of a certain organization of matter; and that after death, man ceases to be conscious *until the resurrection*." But in the March following, on the death of his venerated father, "he called to mind several occasions on which, 'partly by the force of reason, *partly by that of tender expostulation*,' he had exhorted him to abandon the vague and dangerous speculations to which he was prone. On this solemn occasion he renounced *materialism*, which he often declared 'he buried in his father's grave.'" He probably thought that a mere speculation should be made a sacrifice to his filial affection. But besides that this is no very satisfactory way of disposing of an opinion, is it correct to think that the death of the conscious principle in man, that which essentially distinguishes him from inanimate matter, and its revival and elevation to immortality, "by the mighty power of God," is a *mere* speculation? So thought not the Apostle when he said, "If the dead rise not, then they who are fallen asleep in Christ are *perished*." The resurrection is the only medium through which the Gospel imparts to us the assurance of any future existence; and its immortality is that glorious event which was exemplified in Christ himself, when, to adopt the words of his prophetic ancestor, having been "brought to the dust of death," he was raised from the dead to a state in which "he dieth no more, death hath no more dominion over him." If this were not true, then was "the preaching of the Apostles vain," and our "faith is also vain."

The following account is given, p. 87, 88, of another of Mr Hall's advances toward "orthodoxy." He had, it seems, for some years, uniformly avoided the use of the phrase, "the influence of the Holy Spirit," substituting for it, "the influence of the Spirit of God." This proceeded from his doubting "the distinct personality of the Holy Spirit. But about this time (1799), he was struck with the fact, that whenever in prayer, he was in the most deeply devotional frame, 'most overwhelmed with the sense that he was nothing, and God was all in all,' he always felt himself inclined to adopt a Trinitarian doxology. This circumstance occurring frequently, and more frequently meditated upon in a tone of honest and anxious inquiry, issued at length in the persuasion, that the Holy Spirit is really and truly God, and not an emanation. It is not, however, till the year 1800, that he included the personality of the Holy Spirit in his statements of the doctrine of spiritual influence." But can it be reasonably doubted that this disposition to address the Trinity of persons, "when in his most devotional frame," proceeded from the force of example and habit? This was the form of worship, which, from the first dawning of his faculties, he had been taught both by precept and practice, as of sacred and indispensable obligation; and as, in the exercise of prayer, he was accustomed not merely to *humble*, but to "*prostrate*," which too commonly means, absolutely to abandon the plain dictates of the understanding, under the persuasion that it constitutes the most solemn and acceptable of devotional exercises;—can it appear surprising, or be supposed to afford the least indication of supernatural influence, that he should on those occasions fall into his habitual trains of thought and expression? These being much meditated upon, a variety of associations, sympathies with those by whom he was surrounded, considerations of the supposed calls of duty, usefulness, &c. overcame the more sober dictates of his reason, which, too much like its imputed character, rose in rebellion against his long-cherished sentiments of devotion. Such appear to have been the manifest causes of this retrogression in a mind at once upright and "by nature" powerful. No mention is made of any appeals to Scripture, with common sense as its interpreter, in bringing about the change; and it is observable, that he abstained from short expositions of the sacred text, even in his own family, under the impression, that "he was not competent" to this mode of deducing instruction. Is not this strange? are not a large proportion of the Scriptures written in the style and manner of plain men, for the use of understandings of every grade? and yet is the simple exposition and illustration of their sense and application, a task to which superior understandings, trained for the express purpose of administering their instructions, are incompetent? This certainly is a far less pretending office than the delivering in their own language, that Gospel, the authentic records of which are handed to us in the words of the Apostles and their companions. Were this simple but fair and satisfactory mode of imbuing the mind with scriptural wisdom regularly adopted, it would speedily wipe away much of the rubbish of accumulated and prevailing error; and it may be justly questioned, whether the constant practice of dwelling upon generalities can ever make us duly acquainted with the details of Christianity, either in doctrine or practice.

So unsatisfactory or unnecessary does Mr Hall appear to have considered even his most elaborate endeavors to throw light on the sacred text, that when, at the particular request of Dr Ryland and Mr Fuller, he had expended "more than two years in a critical examination of the New Testament, and in making and arranging corrected translations," he not only desisted from his design of publishing them, but destroyed the manuscript "in consequence of finding that Macknight in his new translation of the Apostolic Epistles had anticipated *some* of the corrections which he thought most valuable." What "the difficult texts in the New Testament" were, to which his highly "evangelical" friends directed his attention, we are not informed; but happening about the period when several texts which had long been considered as main pillars of the Trinity, had been shaken by the corrections in Griesbach, brought prominently forward in the "Improved Version of the New Testament," with its admirable "Introduction" and many valuable notes, we may reasonably conclude, that such passages, with others which might be thought best suited to lend assistance in supporting the unwieldy but tottering edifice of orthodoxy, formed principal objects of the investigation. But the destruction of the fruits of a long and deliberate intellectual labor, argues but little for his confidence in the results of this mode of maintaining a system, which, from the particulars we are about to notice, seems, through the operation of very different causes, now to have taken a very strong hold of his affections.

Maidstone. THOMAS PINE.

ORIGINAL COMMUNICATIONS.

CHARGE,

DELIVERED AT THE ORDINATION OF REV. WM. G. ELLIOT. BY W. H. FURNESS.

And now, my brother, as in the presence of the great Head of the Church, we counsel you to consider how solemn is the service upon which you enter. Upon this occasion—by these ceremonies, you give yourself to the greatest of all human labors—to the promotion of the highest interests of Heaven and Earth. You now present yourself before God and your fellowmen as a minister and witness of truth---truth of the highest kind and of transcendent importance, from eternity to eternity, full of grace and glory.

It is in vain, utterly in vain that we attempt this ministry, moved by ordinary considerations. To discharge it worthily—to escape the intolerable sense of unfaithfulness, the mind must be lifted up and inspired by a great purpose—a far higher and mightier principle of life and action than things visible and temporal can supply. Religious truth is of infinite value, and must be sought and served with an infinite love—with a boundless affection. To honor it merely for its finite uses—for the outward advantages, however numerous and productive of which it has been or may be, is to manifest the very lowest sense of its worth. A delight must be felt in its bare possession, which we should account blessedness enough, even though we and the truth we love be despised and rejected of men, and poverty and shame and disappointment be our lot. Most earnestly and solemnly do we charge you, therefore, not for your ease—not for your reputation—not for your life—not for any limited sum of good that you may do yourself or others, but for the truth's own blessed and infinite sake, preach the truth. Count it all honor and joy beyond all the gifts of birth and fortune and genius, the height of your ambition—the end and glory of your being—to reveal truth in your doctrine and your life, not because it is respectable or profitable, but because it has a value which no human language can describe, and no finite understanding can measure—a beauty invisible and altogether divine. No eye hath seen it, nor ear heard nor heart imagined. Labor and pray to catch something of that more than kingly feeling which inspired our great Master when he said, 'For this end was I *born* and for this cause came I into the world, to *bear witness to the truth*.'

I am the more earnest, my brother, in urging upon you to aim at the love of truth in itself and for its own sake, because there is much at the present day that wars against this divine principle, the very life of God in the soul of man. There is a strong and wide disposition to make opinion the supreme law, and utility the universal standard of truth. Everything is rejected or questioned that does not at once and manifestly bear upon the practical purposes of life; and individuals shrink from thinking, speaking and acting without the encouragement of multitudes, the sanction of the little circle to which they chance to belong, and which they dignify with the imposing name of the world. It is of the utmost importance that he who enters the high service of Religion should guard his mind against these tendencies. In all the departments of human action they have ever been the great lights—the revealers of truth, the benefactors of our race, whose spring of exertion was unconnected with human opinion, or any worldly interest or use whatever, who sought their respective objects whether in art or science, out of a pure and unmixed love, an unbounded enthusiasm for those objects regarded in themselves, and who in this one high and joyous feeling found a great reward; and knew nothing and desired nothing better, deeming it a compensation, yes, and a glorious overpayment for the indifference and sneers and opposition of a selfish world. Such must be the spirit of the Ministers of Religion, or their labor is nought. The importance of deliberation in the search after truth, and of prudence and a wise regard to the spiritual condition of others in its exposition, is not to be questioned. But on this, the despotic midday of opinion, there is little danger that either of these will be neglected. The danger is in quite an opposite direction. And I beg you, beware, my brother, that in conformity to the ways of the time, you do not study and serve Religion too much in its temporal aspects and relations, to the neglect of its infinite nature its heavenly and divine character, in the contemplation of which the spirit of man can alone find an enduring strength an unutterable reward. Consult times and circumstances you may and must. But make up your mind once for all that no substantial service is to be done for the cause of religious truth without opposition. That if you would follow the true teachers and guides of men, you must drink of the cup which they drank of, and be baptised with their baptism. He can have little of the spirit of those who felt that if any thing is to be done, much must be endured,—he must suppose that there is very little to be done, who sets out to find a way of doing it without encountering the ignorance and prejudices and passions of mankind, many and various difficulties from without.

It is not by entreaties however fervent, nor adjuration however solemn, that the pure love of truth can be awakened within you. It obeys not the mere body of mortal man. But we believe that you have it already. Quench not the spirit. Let it be kindled into an unextinguishable fire by constant and earnest communion with truth in the manifold revelations of Nature, Providence and Society and especially in the great Revelation of the New Testament. Make him whose servant you now are your constant model. Strive to see him as he is in truth, and the truth as it is in him. As you are brought into sympathy with him, your heart shall burn within you, even as it was with those who conversed with him face to face and with that divine love of which I spake. What is it but the spirit of God—that Holy Spirit, the Comforter which Jesus promised to his disciples, and which cometh down from Heaven. It will lead you into all truth, quicken your understanding, bringing forth the whole force of your being and touching your lips with hallowed fire.

RIGHT HAND OF FELLOWSHIP.

DELIVERED AT THE ORDINATION OF REV. WM. G. ELLIOT. BY REV. CAZNEAU PALFREY.

You have arrived, My Brother, at a solemn and interesting period of your life. Your season of preparation for an arduous profession is closed. You are now about to engage in its active duties. The course of your future ministry is all before you and all unknown; you are looking forward with a cheerful hope—conscious of a sincere desire to do good, of a readiness for self sacrifice, of humble trust in God. But that hope is not unmingled. You know that there are trials and difficulties in your way, which your inexperience cannot estimate, and which imagination may magnify. These mixed feelings always experienced at entering on the work of the Gospel minister, are peculiarly appropriate to your circumstances. The field of labor you have selected is almost untried. The soil is fruitful, but it is new. It promises an abundant harvest to faithful and patient effort; but time and toil will be necessary to break it up and bring it into full cultivation.

Before you depart on this good enterprise, it is my pleasing duty, in conformity with the usage of the congregational churches, and the dictates of Christian sympathy, to present to you, in the name of our brethren in the ministry

ano of the churches which they represent, the right hand of their fellowship. Receive it, My Brother, as a token of our fraternal regard. We welcome you as a new laborer in the vineyard of Christ. We welcome you to the duties of the Christian ministry, which, though often attended with difficulties, discouragements and anxiety, are yet the noblest exercise of the heart and mind, the best discipline of the character, and the source of the purest and most elevated satisfaction. To this happiness—the happiness of faithful effort in a great and good work, we confidently welcome you. We are assured, by the ready devotion with which you give yourself to this cause, that this happiness will be yours. Such labor, My Brother, whatever may be its visible effect, cannot be wholly in vain in the Lord. "A noble aim faithfully kept" will in no case lose its reward. In the sight of God all well meant and earnest endeavor succeeds. But we do not think that this will be the only recompense of your sacrifice and labor. You have before you a fair prospect of extensive usefulness. The views of Christian truth which you will present will doubtless meet the wants of many a longing heart and inquiring mind. Many may be reclaimed by them from the cold and gloomy paths of infidelity. Many who would have remained indifferent or become hostile to religion, may be led by your voice to embrace it with their hearts and to give it a powerful influence over their lives. Many who are sincerely laboring in the formation of a holy character by the aid of a less pure faith, may receive new life and strength from the Gospel as preached by you. You may become the instrument in the hands of Providence of moulding in some degree upon the christian model the young and pliant character of a growing community. On these prospects and hopes we cordially congratulate you.

And now, My Brother, we commend you to God and to the word of his grace. You go not forth to the distant scene of your duties alone. The Father is with you. You carry with you the power of the Gospel of Christ. The hearts of multitudes of friends are with you. In moments of weariness and discouragement your thoughts will often return to those peaceful walls, within which you passed as it were the Sabbath of your life in retirement and preparation for its active duties—and to the beloved friends with whom you there took sweet counsel;—let that recollection never occur without bringing with it the assurance that all those companions—that all your brethren, children of the same fostering mother—that many other friends of our cause are deeply interested in your welfare and success.

We pray that God may bless you; that your life and health may be precious in his sight; that you may long live to be a light and a guide to his people and to see his good work prosper in your hands. May you go from strength to strength. May new means and powers of doing good be revealed to you as you proceed. May you find a reward in the life that now is for your sacrifice of home and friends. May you rejoice in the affections of those to whom you shall dispense the word of life. And when you shall at length be called from this state of trial, may you enjoy the retrospect of a life crowded with useful action. May you have many souls for the seals of your ministry and the crown of your rejoicing, and receive the approving sentence of your judge, "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

FOR THE CHRISTIAN REGISTER.

FACTS RELATING TO THE THIRTY-NINE ARTICLES OF THE CHURCH OF ENGLAND.

NO. I.

The Articles of Faith of the Church of England were "agreed upon by Archbishops and Bishops and the whole clergy in the convocation holden at London, A. D. 1562." The object is stated to be "for avoiding diversities of opinion." This was in the reign of Queen Elizabeth.

In the reign of Charles I. 1628, the Articles were "reprinted by his Majesty's commandment, with his Royal Declaration prefixed." The king's "Declaration" begins as follows:

"Being by God's ordinance, according to our just title, Defender of the Faith and Supreme Governor of the Church within these our dominions, We hold it most agreeable to this our kingly office and our own zeal, to conserve and maintain the Church committed to our charge in the unity of true religion, and in the bond of peace,—and not to suffer unnecessary disputations, altercations, or questions to be raised, which may nourish faction both in Church and Commonwealth."

Among the things declared by the king are the following:

"That the Articles of the Church of England do contain the true doctrine of the Church of England, agreeable to God's word, which we do therefore ratify and confirm—requiring all our loving subjects to continue uniform in the profession thereof, and prohibiting the least difference from the said Articles."

"That we are Supreme Governor of the Church of England."

"That for the present, though some differences have been ill raised, yet we take comfort in this, that all clergymen within our realm have always most willingly subscribed to the Articles established,—which is an argument to us that they all agree in the true, usual, literal meaning of the said Articles; and that even in those curious points in which the present differences lie, men of all sorts take the Articles of the Church of England to be for them,—which is an argument again that none of them intend any defection from the Articles established.

"That therefore in both these curious and unhappy differences which have for many hundred years, in different times and places, exercised the Church of Christ, We will that all further curious search be laid aside, and these disputes shut up in God's promises as they be generally set forth to us in the Scriptures, and the general meaning of the Articles of the Church of England, according to them;—And that no man hereafter shall either print or preach to draw the Article aside any way, but shall submit to it in the plain and full meaning thereof,—and shall not put his own sense or comment to be the meaning of the Article, but shall take it in its literal, grammatical sense."

Until the reign of Henry VIII. the Church of England acknowledged the Pontiff of Rome as its Head or Supreme Governor. But Henry became offended with the Pope, rejected his authority, and assumed to be himself the Head and Supreme Governor of the Church of England. From that time to the present the reigning king or queen of England has been regarded as the Head of the Church in that country. This may account for the language of Charles I. —"That we are the Supreme Governor of the Church of England." It may also account for the dictatorial manner in which he undertook to say what people should believe, and how their inquiries should be limited, and what the clergy should not "print" nor "preach."

As the avowed object of forming and establishing the Thirty-nine Articles was "for avoiding diversities of opinion," so this appears to have been the object of republishing the Articles with the Declaration of Charles I. Yet it may be doubted whether there is at this day a greater diversity of opinion in the United States than now exists in the Church of England. The clergy of that church are indeed required to subscribe the Thirty-nine Articles; but they have invented so many ways of interpreting the Articles, and *the purpose* of subscribing, that men of the most discordant opinions obtain offices in that Church. It is well known that Trinitarians and Unitarians, Calvinists and Arminians, Antinomians, Swedenborgians and Methodists, have held offices in the Church of England, —and there is little reason to doubt that such are the facts at the present time. Is it not then obvious that the Articles of Faith established in that Church have operated as man-traps or decoys rather than as means "for avoiding diversities of opinion" or preserving purity of character?

From the remarks of Charles I. it appears that the clergy at that time were of different opinions, yet they "most willingly subscribed to the Articles established." He adds—"Men of all sorts take the Articles to be for them." So the people of different sects in our country take the Bible "to be for them." It is on this ground that different sects are formed—they understand particular passages of scripture differently. Hence they form different opinions and different sects. Why then is it not the better way for all sects to take the Scriptures for their articles of faith. They would all then have the same articles, and no one would be under any temptation to violate his conscience by subscribing Articles which he does not believe, to obtain an office in a popular sect, or an advantageous situation. It may indeed be said that if all should adopt the Bible for their Articles of Faith, they would not agree in explaining particular passages, nor be in all respects of the same opinions. This is very true,—and so we see it is with those who adopt the Thirty-nine Articles. All who subscribe do not understand the Articles alike. They differ in their explanations of these Articles, as others differ in explaining the Scriptures. Of what real advantage then are these articles?

Must it not have been a dark time when the Church of England consented to receive as its Head and Supreme Governor such a man as Henry VIII.? And is it not remarkable that there is not yet light enough in England to correct so gross an error? What office in the Church does a king of England hold that is of divine institution? And what can hinder a Deist or even an Atheist from being the Head of the Church of England, if one of their hereditary sovereigns should be of this character? If such a man, as king, should be required to subscribe the Thirty nine Articles, he might do it as it is supposed many of the clergy have done, regarding them as rather "articles of peace" than articles of faith.

W.

FOR THE CHRISTIAN REGISTER.

STANZAS,

Occasioned by the death, on the 6th inst., of ELIZA, daughter of Rev. George Putnam, aged 2 years.

Sweet infant spirit! o'er thee,
Where guardian angels bend,
Whose wings, all radiant, bore thee
To more than earthly Friend,—
Faith sees an eye, mild beaming
With grace and love divine,
Which erst, to heaven redeeming,
Bless'd innocence like thine!

Though tears of grief were buried
Upon thy marble brow,
No seraph form e'er troubled
The font that bathes thee now;
Those arms of alabaster,
On sinless bosom laid,
Are clasping glad THE MASTER
Who said—"Be not afraid!"

And, now, those eyes all lustrous
To life's soft-breathing close,
Are drinking bliss from visions
More sweet than mortal knows;
The stars are glistening round thee,
The Throne 's unveiled above,
And kindred saints have found thee
In prattle with the Dove!

Nor hast thou passed from being,
'Mid scenes, that charm the mind
Enriched with thoughts heaven-kindled
And sure that heaven to find—
Before thy germ was opened,
Or spirit learned to soar
Above a parent's fond caress—
To be enlarged no more!—

Though infant praise ne'er followed
The gift of Love Supreme,
And days and months passed viewless on,
And transient as thy dream—
Though infant prayer ne'er hallowed
Those lips in silence sealed,
And to thy pure but opening mind
No MIND could be revealed;—

Thou 'rt now by lights surrounded,
And guardians all sincere,
Who 've seen what none on earth can see,
And heard what none can hear;
They, they shall teach thee, smiling,
What man must learn in prayer,
That, glorious as thy mansion is,
Thou hast a Father there!

And when the hearts now bleeding
Shall throb with grief no more,
Thy lovely, perfect form shall come,
To greet them on the shore,
Where, though beneath dark clouds have rolled,
Streams from a Fount above,
That light, which shall to all reveal
The way of Perfect Love;—

And thou, in radiance bounding,
With chant from seraphs learned,
Shalt lead them upward, mount o'er mount,
Where cherubim have burned
Through ages, yet are soaring
Above thee still, on wings
Pearly and bathed in bliss that pours
Whence endless blessing springs.

CHRISTIAN REGISTER.

BOSTON, SEPTEMBER 13, 1834.

THE SIXTH ANNUAL REPORT OF THE SUNDAY SCHOOL SOCIETY, 28th May, 1834.

In what we have said already upon the subject of the Sunday Schools, so far as Reports have been received from them by the "Society," we confined ourselves chiefly to the encouraging circumstances. We might have quoted the summary remarks in the "Sixth Annual Report of the Sunday School Society" founded upon direct communications from the superintendents of the schools themselves. They are as follows:

"The reports which have been received, with scarcely an exception, speak in the highest terms of the present condition of the schools. Every inducement is thus offered for renewed exertions to improvement. The cause, in which we are engaged, is sustained by devoted persons, who are striving to improve to the uttermost the advantages of Sunday schools. The interest which has been felt in them is sustained and increasing. And if no great improvements have been made, the feelings of piety and benevolence which led to the establishment of the schools, are still cherished, and if there is no cause for rejoicing, the satisfaction may be felt that the schools are means of doing much good, and as effectual now as they ever have been."

We promised at this time, to state the defects and evils which are complained of. The most prominent of these is the "want of teachers." It is difficult in many parishes to induce a sufficient number, especially of males, to enlist in the work; a difficulty which arises we should hope from modesty and fear of incompetency, rather than from indifference. There are as yet few young men of suitable age to take upon themselves the business of teaching, who have themselves been trained in the Sunday Schools. A method has been adopted in some places (one instance of which we mentioned before) of forming young men into Bible classes, thus creating at once the proper kind of interest and of knowledge, for entering upon the work. The want of teachers, however, is an evil, which, notwithstanding the present discouragements, must be continually becoming less. It is said by "a clergyman who has had much experience in Sunday Schools, that those who have been scholars in them make the best teachers." It may be expected then that those who, as scholars, are heartily engaged in acquiring moral and religious knowledge, will continue long enough under teachers to be adopted into the number; and thus in time, by uniting with those who have instructed them, in meetings for mutual improvement, both for gaining the requisite knowledge and for devising the best mode of carrying on the instruction, they will become duly qualified for the undertaking. Such meetings are already established in many parishes, perhaps generally; and they will be found more and more, we trust, to remove the complaint made in some places of the difficulty of exciting and maintaining a proper feeling of interest in teachers. For it is said by one of the ministers quoted in the Report, that "Owing in some instances to inexperience, in others to incompetence, they witness little beneficial results from their labors, and are ready to abandon them in despair."

There will necessarily be a great difference in the talents and acquirements of the teachers, and in their gifts both in respect to the modes of communicating instruction and interesting the children and youth. But well satisfied as the best part of the community must now be, of the vast importance of Sunday schools, we cannot but regard it as a matter of duty on the part of religious and enlightened men, not only to encourage them with words of commendation, but to afford them the light of their minds and the benefits of their knowledge, as teachers. We have seen many pleasing examples of this in different parts of our Commonwealth, and look forward (we trust without being too sanguine) to great advances in this respect. There is a part of one of the communications in the Society's Report, which fully meets our views on this subject.

"It appears to us," in the language of a report from which we have already largely drawn, "that 'what is most wanting to improve the condition of our school,' and all others of which we have any knowledge, is to have some method devised, by which the instructions of these schools may be rendered so attractive and so abundant, that our youths may not only be taught in them the very alphabet of religious knowledge, but be carried forward to such attainments as will send them forth into mature life, thoroughly furnished with such knowledge of the evidences, and of the nature and design of Christianity, and such well defined conceptions of its practical worth and importance, as will not only render them invulnerable to the poisoned shafts of infidelity, but as will prepare them to take their place in Society as the supporters and ornaments of the Christian faith and practice.

"To effect this, we think men of high intellectual powers and extensive means of preparation for the duty, must be induced to examine the nature and importance of these institutions, so that they will give them their aid. Methods must be devised to induce the pupils to remain in some way connected with these schools until their minds are sufficiently advanced to receive the higher instructions which may be prepared for them. We think something of this may be effected, by having classes separated from the mass of the school, to whom exercises may be assigned, and lectures delivered—rising in order as may be required. These exercises and lectures must be equally removed from the common lessons of the early school, and from the distinct and elaborate character of the discourses of the pulpit; so as to call out the *individual* exertions of every pupil."

Another want which, in some of the communications, is regarded the greatest, is that of "suitable manuals." No doubt something might be done for the benefit of Sunday schools by the introduction of manuals suited to the different ages, maturity, and progress of the children and youth; not however, it may be, without some disadvantages. Teachers are apt to repose too quietly upon the letter in school books of all kinds, without employing those amplifications and modes of illustration, which are necessary for pouring light into the ignorant mind, and waking the attention of children and youth to wholesome instruction. Both the old Testament and the New afford a large field, from which, by the aid and guidance of serious and judicious teachers the richest fruits may be gathered. And we are not without apprehensions, that, if a formal and systematic course of instruction should be fixed upon and marked out by text books or manuals, instructors, though something of labor would be saved to them, would not make that preparation or indulge that spontaneous action of their own minds, which is the very soul of improvement. Manuals may now be found adapted to higher classes, in ethics, natural religion, and even in the evidences of Christianity. We are far, however, from wishing to discourage efforts to improve the books of instruction for scholars of all gradations. All we wish is to guard against too high expectations from systematic instruction, in the intervals of a seventh day of rest, from secular labors and employments.

Concerning the occasional seasons of languor and declining interest in teachers and schools, we have little to say. The remedies must be supplied by ingenuity, added to the solemn sense of responsibility, in the teachers. If, as is somewhere said in the Report, "a good teacher uniformly makes a good class," no pains should be spared for accomplishing that good—no prayers, no reasonable sacrifice of convenience or personal considerations. A loud call is also justly made upon parents to assist, when it may be, by their presence and their instructions in the school. Still farther it is suggested, that "if the community could be informed specifically, of the advantages to be derived from Sunday School instruction, illustrated by instances of reformation, improvement of character, of mind, and heart, reported from actual observation, a greater interest would be felt in promoting the growth of their schools. To do this, a periodical seems to be the most ready and obvious agent."*

We conclude by recommending this report to the serious consideration of all the friends of the rising generation, and earnestly beseeching all good men to co-operate in a cause, on which the virtue, piety and happiness of our country so much depend.

* This by itself would be rather too limited an object for a periodical. The Editor of the Christian Register takes this opportunity to say, that it would be very gratifying to him to receive, and to communicate as far as the paper extends, any information respecting Sunday schools that may contribute to their advancement.

OVERSEERS OF HARVARD UNIVERSITY.

The Report of a committee of this Board (consisting of the Hon. J. Q. Adams, Hon. Richard Sullivan, Hon. James Savage, Hon. John Cotton, and Rev. Convers Francis) relative to the late disturbances in Harvard University, which was unanimously accepted on the 25th August last, is now published. It contains all the essential facts of the case, with the fuller documents annexed. The facts set forth in the Report, and the comments and reasoning upon those facts, afford matters for the very grave consideration of all that part of the community who have any desire to distinguish between right and wrong; of all who believe that there are any such things as reciprocal duties between parents and children, pupils and instructers, those who execute and those who promise to obey a code of wholesome laws.

A large part of the Report consists of remarks upon the "appeal of the Senior class to the public,—an appeal upon a subject, in which by their own showing, they had no direct concern—an appeal against the principal head and Instructers, to whose painful and assiduous labors they are largely indebted for the inestimable blessings of a liberal education, and from whom, by their own showing, they had received nothing but kindness and condescension—an appeal in behalf of younger associates, confessedly guilty of a long series of violations of the Laws of the University, to the observance of which they had bound themselves, and their parents and guardians were bound for them, and of the laws of the land, to which they were bound by their duties as citizens and men." Report p. 8.

The discriminating manner in which the principles of the Seniors' appeal is analyzed, cannot fail, we think, to produce a salutary effect upon those whom they have left behind. It were devoutly to be wished that a like salutary effect might be produced upon the public press, by that part of the Report which contains the following passage respecting the usual literary and oratorical exhibitions of Commencement day then expected from the Senior class.

"That these duties will be cheerfully and honorably discharged, the committee entertain a confident expectation; nor would they permit themselves to harbor a doubt, but for instigations which have appeared anonymously in some of the public journals, which, if proceeding from any of the individuals, who, by their folly, have forfeited their right to the honors of the University, may be considered only as indications of pertinacious consistency in wrong, but which, if proceeding as some of them purport to have done, from other sources, can only serve to prove that a gross and glaring misapprehension of the reciprocal rights and duties resulting from the parental and filial relations, contracted and subsisting between the Instructers and the presiding Officers of the University and their pupils, is not confined to the Senior class of our most ancient and most honored literary Institution." p. 18.

If it be said that this Report is out of season, that those whom it most nearly affects are beyond the reach of its admonitions; it may be answered, that it is no part of the design of the Overseers in this act, to punish those concerned in the transactions commented upon; this would be assuming the rights of the Faculty. The purpose of the Overseers was to exercise their functions as visiters of the University, in an emergency which seemed to call on them loudly; to sustain the authority of the Faculty by a free expression of their opinions upon a subject which had been widely agitated by the public; and, as guardians of the interests of the University, to use their endeavors to produce a wholesome influence upon public opinion in regard to the lawful administration of the discipline of the institution. We cannot allow ourselves to doubt that such will be the effects of their measures, and that by the cooperation of direct parental influence, with that of the parental authority of the Faculty, a season of tranquillity and of cheerful submission to the laws will succeed the storm which has passed by, and the partial alienation of feeling so injurious to literary improvement and to those ingenuous and amiable qualities of the heart, which are above all price in the forming period of life.

MR BRAZER'S DISCOURSE.

An extract from the discourse of Rev. Mr Brazer of Salem, delivered the Sunday after the Riot at Charlestown, which was first printed in the Salem Gazette, was immediately communicated to us for publication, but was accidentally overlooked. But reflections like the following can never be out of season. They are not out of season as a deep expression of feeling concerning the event which occasioned it; an event which still excites so much interest; an event to the consequences of which, the fears of great and good men are still alive.

There could be no more powerful illustration of the importance of a sound and healthful public sentiment, than is presented by this dreadful exhibition of bad and malignant passions; this defiance of all civil authority, this prostration of all public order. It should teach all men that they have a vital interest in rendering this public sentiment enlightened, moral, and religious; and it is with this express purpose that I have deviated from my usual course in thus alluding to this attrocious act. I would make it an occasion of deep and serious reflection to all. I would have them reflect that it is upon something deeper, higher, more comprehensive, more efficient, than written constitutions and laws, that they must depend for the security of all that they hold dear; and this is *religious principle*. Nothing short of this, nothing beside this, will suffice. All else is but as paper-walls in the way of the aggressor. Yes; Religious principle, fixed in the heart; ruling in the life; animated and strengthened by sympathy with numbers; forming, controlling, applying public law; inspiring and directing public men; quickening, as a life-giving principle, the public sentiment of the country; and ruling, with an unquestioned ascendancy, over all things else;—this, and this alone, under God, is the conservative principle of all that is worth preserving in our public institutions.

The subject of the Discourse we are told was—"the connection between the religion of the gospel, and a sound and truly patriotic public sentiment."

MR BROWNSON'S ADDRESS.

We present several extracts from the last half of this Address, by the Author's express request. We have already commented freely on what appeared to us most exceptionable, and we do not feel bound, to show that the writer is inconsistent with himself. We have one word to say in taking this public leave of Mr Brownson, namely, that in the remarks which we made upon his communication, relating to our first comments, we did not mean to persist in fixing upon him sentiments which he disavows, but to vindicate ourselves from wilful or even careless mistake in interpreting his language. We now dismiss the subject and the following extracts, without further comment.

"How shall we realize, not in our professions and in our paper constitutions, but in our social condition, intercourse and relations, that equality recognized—I will say taught, enjoined, in christianity, and adopted as the basis of our political institutions? We have not yet done it. There is a striking discrepancy between our practice and the theory we avow. We have borne witness to a degree of equality which we have not yet created. How shall we do it?

Not by government alone. We cannot legislate our citizens into the equality we desire. Government, in fact, is much more limited in the sphere of its operations, than is commonly imagined. In its best state, its mission is mostly negative. It is charged merely to prevent one man from invading the rights of another; to maintain an "open field and fair play" to individual genius and enterprise.

"No matter how good laws are, they will remain on your statute books a dead letter unless demanded by the public; and the public if ignorant or immoral, or but feebly moral, will not be very likely to demand any very good laws."

"A free government is powerless without a free people. No matter how much freedom you incorporate into your paper constitutions, you can never have any more practiced than is written in the hearts and on the characters of the people. I therefore expect little from government, I ask little, but to be let alone. Its nature is never to lead, but to follow. The people must precede it, opinion must go before it. If the people go right, government cannot go wrong. If the people have right characters, liberty and equality will be maintained, let what will be the character of the government, and whoever may be the men entrusted with its management."

"We must leave them, [party struggles,] and, to a certain degree, legislative enactments, take our stand upon higher and holier ground, and speak directly to the people as moral, intelligent, religious and social beings. We must dare look on truth and dare hold it up, that by its light there may be formed just such characters as we need to support our free institutions.

"I know of but one means of introducing the equality and of effecting that moral and social reform in our country and throughout the world, which every good man sighs and yearns for, and that means is education. I do not mean ability to read and write, and cypher, with a smattering of geography and grammar, and the catechism in addition. I mean EDUCATION, the *formation* of *character*, the moral, religious, intellectual, and physical training, disciplining, of our whole community."

"Let there be once established a system of equal, republican education, of an education for all the children of our land, whether rich or poor, male or female, an education which shall be such as our position in the moral, political, religious and philosophical world demands, and the equality on which I have dwelt will be obtained, our government will be firmly established, our free institutions will begin to unfold their beauty, man will prove that he is capable of self-government, humanity will disclose its mighty power of progress, and we shall have accomplished our mission."

The following letter respecting the forming of a Society auxiliary to the American Unitarian Association having been handed to us, we take occasion to say that we shall be happy to make the Christian Register the vehicle of communicating similar information to the public.

Taunton, September 4th, 1834.

REV. JASON WHITMAN:

DEAR SIR,—I am happy to inform you that your visit to this place, in prosecution of the business of your agency, has been productive of encouraging results. Having obtained sixty subscribers for the purpose of forming an Auxiliary to the A. U. A. (—with the prospect of a considerable increase of that number,—) we met this evening to organize. A Constitution was adopted, officers were chosen, and other arrangements were made for the future, efficient operations of the Society. The plan is to hold quarterly meetings for mutual discussion, and general conference on the condition, claims and prospects of the good cause, besides a stated annual meeting, appointed for the second Wednesday in April, at which time an appropriate Discourse, or suitable Addresses will be delivered. The following is a list of officers chosen at this preliminary meeting:

President. Hon. Samuel Crocker.

Vice Presidents. Jonathan Ingell Esq., Hon. James Ellis.

Secretary. Rev. Andrew Bigelow.

Treasurer. William A. F. Sproat Esq.

Directors. Hon. John M. Williams, Hon. James L. Hodges, Mr Seth Presbrey, Ichabod Lincoln Esq. Francis Williams Esq.

I remain, dear Sir, with Christian salutations, your friend and brother.

ANDREW BIGELOW, *Sec'y.*

NEW PUBLICATIONS.

Observations on some of the methods known in the Law of Massachusetts, to secure the selection and appointment of an Impartial Jury, in cases civil and criminal. By Peter Oxenbridge Thacher.

This pamphlet gives a brief and general sketch of the origin of juries, and some account of the statutory regulations touching them in the State of Massachusetts. The observations that are made on the modes adapted to secure impartial juries are judicious, and such as ought to weigh with those of our municipal fathers on whom falls the duty of selection of jurors, who are intended to be great securities of life, liberty and property. The pamphlet points out the grounds of challenge and the usual method of deciding it in Massachusetts; that is, as we presume most of our readers know, of determining whether a juror be impartial. This method of challenge is a high and responsible power vested in the courts.

The learned author, in a criminal prosecution in his court last October, sanctioned the appointment of triers, to settle a challenge to a juror, and it is one of the objects of his pamphlet to state, "that from subsequent inquiry and reflection he is not satisfied that the appointment of triers in that case was agreeable to the course of proceeding in criminal trials within the Commonwealth." In this opinion the profession we believe is generally agreed. Whether such a provision would on the whole be useful, would require a discussion exceeding the limits of this brief notice. The frank declaration of the learned judge, that the opinion he gave in relation to *triers* was incorrect, is much to be commended. No judge, as he in substance remarks, does or ought to feel bound by an opinion suddenly expressed in the hurry of a trial, on some point of law, where he is *obliged to give a sudden opinion*, and without opportunity of investigation or reflection.

We will only add that the selection and challenge of jurors is daily becoming a matter of greater moment among us, as we go on dividing into wretched and imbittered factions, and more especially as the restraints of morals and religion are in many minds mere fetters of sand, and the unblushing avowal of infidelity is no longer among rare events.

A discourse on the duty of sustaining the laws, occasioned by the Burning of the Ursuline Convent, delivered at the First Church in Medford, Sunday August 24, 1834. By Caleb Stetson. Hilliard Gray & Co.

We have read this discourse with great satisfaction. It is a seasonable and faithful defence of the great principles of civil obedience and of rational freedom, which may be understood, and should be felt by all. It exposes in its true light that spirit of anarchy and misrule, which would level all salutary distinctions, and under the prostituted name of liberty and justice would violate the most sacred rights of individuals. The delusion as well as wickedness of this spirit, its envy, malice and selfishness cannot be too sternly condemned. We might commend the preacher for his fearlessness and independence. But we should be heartily ashamed of a people or a community with whom it would need courage to utter sentiments, which every honest man must approve, and without the belief and maintenance of which no community is safe.

We quote with pleasure the following passage, and commend it to the serious consideration of all, whom in any form or degree it may concern.

I am afraid of the direction which public sentiment is taking. It no longer comes up in its majesty to the support of law and justice, and the institutions of

the country. It "goeth about as a roaring lion, seeking what it may destroy." In plain terms, we are in imminent danger of falling under the dominion of a frantic mob which may destroy more in a short period of its fury, than the wisdom of ages can repair. The public mind is grievously abused by designing persons who have purposes of their own to accomplish. By popular publications and harangues, full of specious phrases and plausible theories, many uneducated men are alienated from the laws and institutions of the country; and filled with discontent at grievances which have no existence, and with a longing after change which has no object. There has been a system of efforts to create jealousy and enmity between different classes of society, which God and nature have bound up together by mutual sympathies, obligations and benefits. You are told, my friends, again and again, until you almost believe that there is some foundation for what is so confidently and vehemently asserted—that the laws are made for the benefit of the rich, and the oppression of the laboring classes! But what laws are these? Among all the vague generalities which you hear, no one points out to you *any particular law*, that hurts your interests or impairs your rights. If you can find one of this character, you may confidently demand its repeal, and it will be repealed. If there are such laws, they may be distinctly stated—their oppressive operation may be shown. But is this done? No man is above the law—the feeble may plead his cause against the most powerful oppressor—the persecuted against the most influential accuser; and the law allows him able counsel and a jury of his equals, whose sympathy and sense of justice are his protection against wrong. Is there hardship in this provision? Does the laborer find any thing oppressive in the law which compels the greatest in the land to pay him, to the uttermost farthing, the wages of his toil? What class of society is injured by institutions, that protect the savings of the prudent, the earnings of the industrious, the possessions of the wealthy, and the rights, the liberties, and lives of all? All the property in the state is taxed for the support of public schools—the rich pay largely for what they do not want; that we, who are poor, may have instruction for which we could not pay. Is there any hardship, felt or imagined, in this provision? Was it made for the benefit of the opulent, and the oppression of the needy? I am persuaded that a great part of this discontent has arisen from the errors of ignorant men, and the sophistries of designing men. Ill-founded as it is, it has long been cherished in the public mind, gradually wearing away its ancient respect for the laws and institutions of the country, and preparing it for the recent manifestations of violence and insubordination which have filled the community with agitation and dismay."

COLLEGIATE RECORD.

Middlebury College.—Commencement held on the 20th ult. The day was fine. The performances of the graduating class, are spoken of in terms of decided commendation, as creditable to the young gentlemen and the College.

The degree of A. B. was conferred on twenty five young gentlemen and that of A. M. on five. Rev. Dana Lamb, A. M. University of Vermont, was admitted *ad eundum*. The honorary degree of A. M. was conferred on Rev. Joseph M. Graves, John Pierpont, Esq., Ebenezer N. Briggs, Esq., Ebenezer Hebard, Esq. and on Horace Green, M. D. The honorary degree of M. D. was conferred on Doct. Isaac Southworth of Lockport, N. Y. The degree of D. D. was conferred on Rev. Henry Olin, President of Randolph (Macon) College, Virginia; and of L. L. D. on Charles K. Williams, of Rutland, Chief Judge of the Supreme Court of Vermont.

Wesleyan University.—The Annual Commencement of this Institution took place at Middletown, on Wednesday last. The exercises by the graduating class were,

1. Salutatory Oration, in Latin, by Aaron C. Bangs, Middletown. 2. Eulogy on Lafayette. John W. Foster, Brimfield, Mass. 3. Oration—A life of pleasure incompatible with high literary attainments. P. B. Wilber, Rochester, N. Y. 4. Greek oration. Ambrose P. Merrill, Frankfort, Me. 5. Oration—The Triumphs of Truth. John W. Merrill, Wilbraham, Mass. 6. Deliberative discussion—Were the days of Creation periods of twenty-four hours, or of indefinite time? William M. Burton, Erie, Pa. Gardner *Rice, Newton, Mass.* 7. *Oration—The* spirit and tendency of the Ottoman institutions. Fisher A. Foster, Brimfield, Mass. 8. Philosophical Oration—On the aid which a scientific knowledge of nature affords religion. Frederick Merrick, Wilbraham, Mass. 9. Valedictory Address. David Patten, Boston, Mass. The honorary degree of A. M. was conferred on Mr John Swinburne, Principal of the White Plains Academy, N. Y., and on Lieut. W. W. Mather, of the West Point Military Academy. The degree of D. D. was conferred on Rev. Stephen Olin, President of Randolph (Macon) College, and on Rev. Jabez Bunting, of the Wesleyan Connexion, Eng.

Franklin College, Ga.—The annual commencement in this institution took place on Wednesday August 6th. Addresses were delivered by the following young gentlemen of the senior class:

F. J. Walker—Salutatory. Subject, Benevolence. W. H. McBride—"Go a head." W. H. Meriwether—The influence of literature upon society. Edwin Cater, (3d Honor)—Can the mind cease to exist? M. C. Summerlin—the path to glory is never strewed with flowers. T. M. Cobb—"Whatever is, is right." John Milledge—The conflict of mind with mind, developes truth. Ja's. H. Saye—Mental Philosophy. Aug. Reese—Ought the Government of Georgia to restrict money lenders to a specific per centum. C. G. McKinley, (3d Honor)—Primitive Monastic character. Henry L. Benning—Valedictory. "Every thing throws light upon every thing."

The degree of Bachelor of Arts was then conferred upon 20 gentlemen, comprising the entire class, and the degree of Master of Arts on 16; after which an able and eloquent address of the President, Dr Church, to the graduating class, closed the interesting exercises of the day.

Twenty have been admitted into College, and we understand a number of others are expected.

Amherst College.—At the late Commencement at Amherst College the degree of A. B. was conferred upon 39 young gentlemen.

Brown University.—On Wednesday, the sixty-fifth annual Commencement of Brown University, was celebrated. The exercises, which were highly interesting, commenced at 10 o'clock, and closed at half past one. The graduating class consisted of twenty five young gentlemen, but the number of speakers did not exceed sixteen. In the afternoon, at the same place, the Rhode Island Alpha of the Phi Beta Kappa Society, celebrated their anniversary. Oration by the Hon. Asher Robbins. Poem by the Rev. George Burgess.

The honorary degree of D. D. was conferred upon the Rev. Oliver Cobb, of Rochester, Mass.

Bowdoin College.—At the commencement at Bowdoin College, on Wednesday, the following degrees were conferred.

The degree of A. B. on 34, and the degree of M. D. on 24 young gentlemen.

The degree of D. D. on Rev. Rufus Babcock, of Waterville College.

Newton Theological Institution.—The annual examination of the classes in this Institution was attended on Tuesday last. The following is a view of the order of exercises of the graduating class on Wednesday.

1. Importance of instructive Sermons. Eber Crane.
2. Devotional Study of the Scriptures necessary to a Minister. Jedediah W. Sargent.
3. The effect of the Temperance Reform on the Prosperity of Religion. Elijah Hutchinson.
4. Efforts to christianize China. William F. Nelson.
5. The Crusades contrasted with modern Missions. William G. Crocker.
6. The kind of evidence which belongs to Christianity. Rufus A. Lockwood.
7. Translation of Mal. iii. 13—18. iv. 1—6, with explanatory remarks. Joseph T. Masssey.
8. Importance of an affectionate manner in a preacher. John Jennings.
9. Necessity of a religious literature. Thomas O. Lincoln.
10. Interpretation of 1 Thess. iv. 13—18. William G. Trask.

Harvard University.—The Bowdoin Prizes in Harvard University, the present year, have been awarded to the following persons for the best Dissertations. The prize of $50 for the best dissertation by any resident graduate, to John H. Morrison, of the Divinity School. Of the under-graduates, Naaman L. White obtained the first prize of $40, and Ebenezer R. Hoar the second prize of $30, both of the Senior Class.

Alumni of Harvard University.—The following gentlemen compose the committee of the Alumni for carrying into effect the resolution adopted at their meeting on commencement day, to procure a fund of $100,000 for lessening the expenses of education in the University. John Lowell, John Q. Adams, Thomas Wigglesworth, Thomas B. Wales, Daniel A. White, Joseph Story, Charles Lowell, Leverett Saltonstall, Hosea Hildreth, Jacob Bigelow, George Hayward, Theodore Lyman, Charles P. Curtis, Jonathan M. Wainwright, William J. Loring, Benjamin A. Gould, Henry F. Baker, William H. Gardiner, Stephen C. Phillips, Robert C. Winthrop.

INTELLIGENCE.

DOMESTIC.

[From the Daily Advertiser.]

Lafayette Commemoration.—On Saturday last the arrangements which had been made by the Young Men of Boston to render appropriate honors to the memory of General Lafayette, were carried into effect in the most judicious and gratifying manner. The day was fair, the temperature of the atmosphere delightful, and the imposing array of the procession appeared to the greatest possible advantage in the brilliant sunshine of our early autumn. At the appointed hour, the arrangement of the procession was commenced at the State House and in its vicinity; and between the hours of eleven and twelve, it began to move through the various streets of the city to Faneuil Hall. The military escort, which was unusually large and brilliant, was composed of the Mechanic Rifle Corps, the New England Guards, Washington Light Infantry, City Guards, Winslow Blues, Boston light Infantry, Independent Fusiliers, and Rifle Rangers of this city, and of the Cambridge Light Infantry, the Malden Light Infantry, and the Hingham Guards; the whole being under the command of Col. A. G. Smith. It has been estimated, that the procession included about three thousand persons; among them were various societies with appropriate banners and devices, a large number of military officers, and many distinguished strangers. It was arranged under the direction of Col. Prescott, the chief marshal, aided by a large number of assistant marshals.

At one o'clock, the procession began to enter Faneuil Hall, which had been previously hung with mourning emblems under the direction of the committee of arrangements, in such a manner as to produce a very striking effect. The side galleries were occupied exclusively by ladies, the eastern one by the members of the military escort, while the area below was completely filled by the members of the procession and other citizens. The services began with the singing of a dirge. Prayers were then offered by the Rev. Mr Frothingham, and were followed by a requiem, written by Grenville Mellen, Esq. and adapted to music by Lowell Mason. To these services succeeded the Eulogy, by Hon. Edward Everett.

It is difficult to speak of this discourse in terms suited to its excellence. The orator dwelt upon the prominent events in the life of General Lafayette, at sufficient length to convey a just and striking impression of his pure and admirable character, which he also illustrated by a happy reference to many incidents, not generally known, and by passages of thrilling eloquence. The attention of the whole vast audience was completely enchained for the space of an hour and a half, by an exhibition of just and manly thought and of inspiring oratory, rarely if ever exceeded, even in a place which has been the scene of some of the noblest triumphs of genius.

After the singing of a hymn written by I. McLellan jr, and adapted to music by Mr Webb, the services were closed with a benediction by the Rev. Mr Adams. The musical portion of the services were performed by the choir of the Boston Academy of Music, under the direction of Messrs Webb and Mason; they were throughout in excellent taste, and produced a strong emotion on the audience.

Upon the whole, the character of this commemoration was throughout no less honorable to our city than to the memory of the eminent friend of our country, whose recent death closed the labors of a long and useful life, consecrated to the cause of liberty from early youth to honored and venerable age.

The following are the requiem and hymn alluded to above.

REQUIEM.

Words by Grenville Mellen—Music by L. Mason.

I.

Breathe mournful music round!
In cypress wreathe your melancholy lyres,
And, as ye sweep them, yield the quivering wires
To sorrow's gushing sound!

II.

Shadow your brows, and weep!
A nations' voice peals from the booming sea,
Grief's far, faint requiem, o'er the Great and Free,
Laid in his marble sleep!

III.

He 's passed within the veil;
And over him, in loud and long lament,
A world's wo breaks upon the firmament,
In farewell and in wail.

IV.

We hear an empire's tread;
A land, 'mid shade of banner and of plume,
Pours from one mighty heart, above the tomb,
Its tribute to the dead.

V.

One pulse is echoing there!—
The far-voiced clarion and the trump are still,
And man's crushed spirit to the changeless *will*
Bows in rebuke and prayer!

VI.

Gather about his pall,
And let the memory of sacred years
That he made glorious, call back your tears,
Or light them as they fall!

HYMN.

Words by I. McLellan jr—Music by G. J. Webb.

I.

His race is run, his battle 's o'er,
He leads his armies forth no more,
The booming gun, the tolling bell,
Have paid to him the last farewell!

II.

He vanished like the glorious sun
When his appointed race is run;
Yet long a brilliant track of light
Marks where he melted from the sight.

III.

His name, as passing years shall roll,
Shall brighter shine on glory's scroll;
Old age shall love to tell his fame,
And youth with reverence speak his name.

IV.

That name shall, like a beacon star,
From the dim past, cast light afar;
And o'er the future's rolling tide
The star of Lafayette shall guide.

Essex Historical Society.—The annual meeting of the Essex Historical Society, was held on Saturday last, when the following officers were elected:—Benjamin Pickman, President; Ichabod Tucker, Vice President; Dan'l A. White, Leverett Saltonstall, Nath'l Silsbee, Frederic Howes, George Cleveland, John Brazer, Charles C. Clarke, Trustees; John G. King, Corresponding Secretary; Joseph G. Waters, Recording Secretary; Frederic Howes, Treasurer; Charles A. Andrew, Librarian and Cabinet Keeper; William Gibbs, Ichabod Tucker, Dr Abel L. Pierson, Joseph G. Waters, Publishing Committee.

At a numerous meeting of Freemasons from the counties of Hampshire, Franklin and Hampden, held in pursuance of public notice, at the Masonic Hall in Springfield, September 3, 1834:—

Hon. Richard E. Newcomb, of Greenfield, was chosen Chairman, and Francis B. Stebbins, Esq. of Brimfield, Secretary.

Elijah Alvord, Esq. of Greenfield, Hon. Isaac C. Bates, of Northampton, Festus Foster, of Brimfield, Ede Whitaker, of Monson, and Samuel Bowles, of Springfield, Esquires, were chosen a Committee to report Resolutions for the consideration of the meeting. The Committee reported the following Resolutions, which were adopted:

Resolved, That, in our view, the time has arrived, when, without subjecting ourselves to injurious imputations, we can deliberate and act upon the propriety of surrendering our Masonic charters; and therefore that we approve of the call of this meeting.

Resolved, That we have never understood the Masonic obligations as imposing upon us any duties inconsistent with those which we owe in our relation to society at large, or in our still higher relation to the Supreme Being; but as entirely consistent with, and subsidiary to the discharge of both; nor can the principles of the Masonic order, as we have known and understood them, contravene either, without a gross perversion and abuse of them.

Resolved, That in the present condition of the world, as it respects its civilization and facilities of inter-communication, and more particularly as it respects the number and efficiency of its public and charitable institutions, the order of Free-masonry is much less important than it has been in times that are gone by.

And in as much as it has unhappily given rise to dissatisfaction, dispute and alienation of feeling among the people of this Commonwealth, and among neighbours and friends, as well as fellow citizens, and has thus been made productive of injury, tending to countervail the good the order was designed to do: therefore, to put an end as far as we can do it, on our part, to the subsisting dispute and controversy, and remove the cause of fear and apprehension in the minds of honest and well meaning men, who differ from us in opinion upon the subject of Freemasonry—

Resolved, That it is expedient and proper that the Masonic Charters be surrendered and cancelled.

Voted, That the proceedings of this meeting be signed by the Chairman and Secretary, and published in the newspapers printed in the counties of Hampshire, Franklin and Hampden.

Richard E. Newcomb, Chairman.
Francis B. Stebbins, Secretary.

Valuable Invention.—A city correspondent writes as follows:—That the world may know that the scientific of our land are fast gaining the requisites for exploring the deep, as well as navigating the air, I would call the attention of your readers to an exhibition made on Friday morning last, by Mr Norcross, at the wharf of Mr Trull, which was sunk by the weight of coal some weeks since. Mr Norcross, obtained at the Roxbury India Rubber Factory, a dress which enabled him to descend upon the coal, and learn its precise situation, and place a quantity of it in a box to be drawn out. From the perfect construction of the dress, he is kept completely dry—is at liberty to use his hands, and to walk on the bed of the river under any depth of water; having a free supply of air by means of tubes, he is enabled to remain under water six hours at a time. This dress appears to be well calculated to be used in searching for property that may be lost in rivers, bays, harbors, &c. and cannot fail to interest all who may be benefited by this kind of apparatus.—*Atlas.*

Bunker-Hill Monument.—We rejoice to perceive that the workmen have commenced repairing the passage-way leading from the street to the monument, with a view to the immediate commencement of operations on this long neglected work. We understand that a large quantity of stone is now in readiness at the quarry for transportation.—*Bunker-Hill Aurora.*

The treasurer of the Widow's Society has the pleasure to acknowledge the receipt of Five Hundred Dollars, as a bequest from the late Mrs Christopher Gore.

The Rev. Mr Curtis of Sharon has accepted an invitation from the Church and Society in Pittsfield, N. H. to become their Pastor.

Lane Seminary of Ohio.—A committee appointed by the Executive committee of the Trustees of this institution, to inquire into the proceedings of the students in relation to Slavery, have presented a report; in which they declare, that every thing, tending to keep alive a spirit of controversy on that subject, ought to be studiously excluded from the Seminary: that no associations among the students ought to be allowed, except such as have for their object improvement in the prescribed course of studies; and that the Anti-Slavery Society, having been organized without the consent of the Trustees or the Faculty, ought to be abolished. The Colonization Society, though formed with a view of counteracting the effect of the other, is, in the opinion of the committee, liable to similar objections, and ought to be dealt with in the same manner. They therefore recommended the adoption of a resolution, for the purpose of abolishing these associations, and preventing such conduct and discussions as tend to stir up evil passions, or party animosities: with a proviso, that it shall be submitted to the Faculty, before going into operation. The report was adopted by the Executive Committee.

[From the National Intelligencer.]

BUNKER-HILL MONUMENT.

St Francisville, La. August 7th, 1834.

Gentlemen—Permit me, through the medium of your valuable paper, to submit to the consideration of the people of the United States the following preamble and resolutions:—

At a meeting of the Field Officers of the third brigade, Louisiana militia, at the Court House in the town of St Francisville, on Monday, 16th June, Col. Samuel M. D. Clark, President, and Maj. Reddin Brown, Recorder. After the transaction of the business before the Board, Col. Clarke submitted the following preamble and resolutions, which were considered, and unanimously adopted:

Whereas, in the year 1825, a number of gentlemen in the state of Massachusetts, associated themselves for the purpose of builing a Monument on Bunker-Hill, to mark the spot and commemorate the valor and patriotism of the gallant militia, who, on the 17th June, 1775, participated in that unequal but glorious contest;

And whereas, by the expose of the Building Committee, we learn a sufficiency of funds have not yet been provided for the completion of that praiseworthy undertaking: Therefore,

Resolved, That we, as officers of the militia, highly appreciating the patriotism, and approving the purpose that the association have in view, recommend to our fellow-soldiers of this state, and of the United States, to raise the necessary funds to complete the Bunker-Hill monument.

Resolved, That in furtherance of these views we submit the following plan:

That the officers in each regiment throughout the state raise one hundred dollars, and that in each brigade a treasurer be appointed by the officers, who shall transmit to the chairman of the Bunker-Hill monument building committee, all sums collected or paid over to him.

Resolved, That we earnestly recommend to the militia of this state, and throughout the United States, the adoption of the above plan.

Resolved, That a committee of three be appointed to draft an address to the militia of the United States, soliciting their aid in furtherance of the object of these resolutions.

Resolved, That editors of papers throughout the United States are requested to publish these resolutions.

On motion of Major R. Brown, the following gentlemen were appointed a committee to draft an address to the militia of the United States: Col. Clark, Col. Van Wickle, Maj. Christman.

Then the Board adjourned.

Samuel M. D. Clark, Col. 10th Reg. President.
R. Brown, B. Inspector and Recorder.

FOREIGN.

From English and French papers to 1st of August.

The Irish coercion bill has been ordered to the third reading in the British House of Lords, after an interesting debate, without a division. In the course of the debate, it was stated by the Lord Chancellor that Earl Grey has made no less than six attempts to resign his office within the last six months. The bill for the admission of dissenters to degrees in the Universities, was passed by the House of Commons on the 29th. Lord Mulgrave (the novelist) is to succeed Lord Carlisle as Lord Privy Seal, with a seat in the Cabinet, and Lord Durham is spoken of as a candidate for the Lord Lieutenancy of Ireland.—Earl Bathurst, who was a few years ago Secretary for the Colonial department, died lately in London.

In the House of Commons on the 30th of July, an amendment, proposed by Mr O'Connell to the Irish Tithe bill, was adopted. This amendment makes a reduction of forty per cent in tithe compositions, and reduces the amount of tithes about two fifths. It was carried in opposition to the Ministry, by the small vote of 82 to 33. The prorogation of Parliament was expected to take place on the 12th ult.

The ship St. Andrew has on board 40,000, sovereigns. The whole amount of specie cleared at Liverpool for the United States during the last week of July, was about 400,000*l*, or near $2,000,000.

Prince Puckler Muscau was to embark for New York in the Havre packet of the 8th ult.

France.—The French Chambers were opened by the king in person on the 31st of July. He delivered on the occasion the following

SPEECH.

It is ever with a lively satisfaction that I find myself amongst you. I am particularly happy at finding you assembled around me at a moment when the suffrages of the nation have just been manifested in so striking a manner.

The suffrages have approved the liberal and moderate policy which the Chambers in its previous sessions have so fully sustained. It is the policy of the charter. France desires repose under the eyes of those tutelary institutions which her wisdom and courage have preserved from all attacks. My government has hastened to meet the expectations of the country, and success has not failed to wait on our perseverance. Wherever criminal enterprises have given rise to a disastrous contest, the cause of the nation has triumphed. The National Guard and the army, whose devotion you will appreciate with me, have repressed disorders with no less fidelity than energy; and the peaceable execution of the laws passed in the last session, has shown the weakness of the exciters of disturbances, and restored confidence to the public mind.

We now gather fruits. Our industry and our commerce have experienced a double increase. I have contemplated with pleasure these results in the great exposition of domestic industry which has demonstrated the extent of our conquests in that department of labor, and of the hopes we are justified in entertaining from it.

These will take place under the favoring protection of peace, under the direction of an active and foreseeing administration, under the influence of wise laws, which in seconding the progress of agriculture and industry, will open new channels to commerce, and I have reason to hope that the still growing prosperity of the country will enable us to meet the public expenses with the ordinary resources of the State.

The financial laws will be submitted to your consideration at the period allotted by the rules of that department.

The laws necessary for the execution of treaties, and those which are still necessary for the complete execution of the Charter, will be anew presented in the course of this session.

I have to felicitate myself on the state of our relations with foreign powers.

The internal dissentions which disturb Portugal have been brought to a close. I have concluded with the King of Great Britain, the Queen of Spain, and the Queen of Portugal, a treaty which has already had the most salutary influence on the re-establishment of peace in the Peninsula, always intimately connected with England. I am directing my attention, in concert with my allies, to the situation of Spain, where a new complication of circumstances has arisen, which demands the serious consideration of those powers who signed the treaty of the 22d of April.

The state of affairs in the East is satisfactory, and every thing announcing that nothing will disturb the peace which Europe enjoys.

I rely, gentlemen, and shall on every occasion, rely, on your loyal assistance. I know no other interest than that of France. I have no other wishes than for her welfare. To consolidate our institutions, rally around the throne and the charter every good Frenchman, whilst isolated attacks, or the combined attempts of opposite factions, are repressed with equal firmness—such is the sole object of my efforts; and my sweetest recompense will be that affection of my country the testimonials of which, ever excite in me a sympathy so profound.

Sweden.—A petition was lately addressed to the king of Sweden by a portion of his subjects, praying for a change in the system of representation. The king replied, that the fundamental laws already conferred on every member of the diet the right of proposing changes in the laws,—a right which they are at perfect liberty to exercise,—so that the petition would not lead to any course of action on his part.

Greece.—Accounts from Greece represent that country as disturbed by various insurrectionary movements, particularly among the Mainotes, whom the united Greek and Bavarian forces had in vain attempted to subdue. The latter made an attack, but were completely overpowered, and were obliged to enter into negotiations with the enemy. These events appear to have alarmed the Government, and to have led to some changes in the ministry.

West Indies.—A letter from Barbadoes, dated Aug. 4, says, "The period has arrived when slavery in these colonies has ceased to exist. The apprenticeship system commenced on the first current; the negroes, as yet, are submissive, and work as cheerfully as ever they did. From this we may infer the measures will be favorable for all parties."

A letter in the New Haven Daily Herald, dated Nevis, August 7th, 1834, says, "The negroes on several estates have absolutely refused to work. Martial law would in all probability have been proclaimed, had not the Special Magistrate arrived most opportunely. His influence among the slave population will first be tried. Should that fail, martial law will follow. We shall then try the refractory in a summary manner, and they must suffer abundance of stripes.

"At Montserrat they are in an *open state of rebellion*, and they are condemning them to two hundred lashes each.

"At St Kitts, yesterday was given them as the last day to make their choice, and to-day the Governor has determined to proceed to extremes. They have five men of war vessels in the harbor, who have landed all their marines, ready for action.

"The negroes here, at Nevis, are awaiting the decision of the contest at St Kitts, no doubt. One thing I am quite sure of; that we shall not require bloodshed. A little flagellation will do with us."

From Jamaica.—Intelligence has been received from this island by the John W. Cater to the 15th of August. The negroes for many days after the 1st were peaceable, and went quietly to their work. More recently however, they refused, in the parish of St Ann's, to perform their assigned labor, and also on the Kendal estate in St Thomas in the Vale; but it was believed that in the event of continued resistance the Marquis of Sligo would do all in his power to prevent the proclaiming of Martial Law, which would at once place the non-resisting slaves at the mercy of the King's troops.

A proprietor of one of the estates at St Georges, remarks—"We have cheerfully assisted in carrying the wishes of the British nation into successful operation—but here we must remain; for without the promised aid of compensation, our best schemes will fall to the ground, and our properties, for want of that auxiliary, will soon run into a wilderness."

Steam Stage Coaches.—The New York Mercantile Advertiser says,

"The steam carriage of Col. Macerone, to run on the common roads in England, has been successfully tried in the vicinity of London. It travels 5 miles in 18 minutes, surmounting, with ease, considerable acclivities, and leaving in the distance all vehicles on the road. It can be immediately stopped and turned to a hair's breadth. A trial of another steam carriage on common roads, built by Messrs Sharp, Roberts & Co., has been made at Manchester. With fifty passengers it travelled six miles in twenty minutes. Another steam carriage, built by Mr Russell, has commenced running between Glasgow and Paisly. It differs in its construction from the above-mentioned, and performs well.

It appears that in 1831 Mr G. Gurney constructed a carriage that ran successfully between Gloucester and Cheltenham. It was stopped however by excessive tolls. Mr Gurney has petitioned Parliament. Sir W. Molesworth who presented the petition made the following statement, among other remarks in the House of Commons.

The agricultural interest became alarmed at his success, and reasoned in the following lucid manner: Steam carriages, it was said, would soon supersede carriages drawn by horses: horse labor would be discontinued; and consequently there would be a proportionate diminution in the demand for oats; farmers would be ruined, rents would fall. To avert these anticipated evils, Mr Gurney's carriage was violently stopped by the trustess of the Cheltenham road, and a vast number of road bills were hurried through both houses, imposing tolls upon steam carriages of from 10 to 12 times the amount levied on horse coaches.

It had been objected against steam carriages on common roads, that the weight of the engine, would destroy the roads, and the smoke and noise would be a public nuisance. To prove the incorrectness of these and other objections, Sir W. Molesworth read the following extract from the report of a committee appointed to investigate the subject.

"Sufficient evidence has been adduced to convince your committee—1. That carriages can be propelled by steam on common roads at an average rate of ten miles an hour—2. That at this rate they have conveyed upwards of fourteen passengers—3. That their weight, including engine, fuel, water and attendants may be under three tons—4. That they can ascend and descend hills of considerable inclination with facility and safety—5. That they are perfectly safe for passengers.—6. That they are not (or need not be if properly constructed) nuisances to the public—7. That they will become a speedier and cheaper mode of conveyance than carriages drawn by horses—8. That as they admit of a greater breadth of tire than other carriages, and as the roads are not acted on injuriously as by the feet of horses in common draught, such carriages will cause less wear of roads than coaches drawn by horses—9. That rates of toll have been imposed on steam carriages, which would prohibit their being used on several lines of road, were such charges permitted to remain unaltered."

Sir W. Molesworth concluded with the following remarks.

This summary would convince the house of the impolicy of continuing the prohibitory tolls, by means of which the nation would for a time be deprived of the advantages which would necessarily result from employing inanimate instead of animate power. It might be confidently predicted that steam carriages would roll upon all the roads of the kingdom, when the names of those whose ignorance and petty interests had induced them to oppose this all-important invention would be forgotten. That in a country which owed its superiority to the successful application of mechanical skill and invention, whose inexhaustible supplies of fuel enabled its inhabitants, by means of inanimate power to produce cheaper than any other nation on the earth, to whom consequently, the facilities of locomotion are of the utmost importance—that in such a country prohibitory tolls on steam carriages should exist, was a circumstance of which an enlightened legislature might well be ashamed.

The Interior of Africa.—It would hardly be credited were it not a well known fact, that the continent of Africa, accessible on every side by water, is less known to the civilized world than any other quarter of the globe. Although for many centuries it was the focus of science, literature and the arts, and although at this moment there are European or American settlements on various points of the coast, yet the interior is a vast terra incognita, even to this day. The solution of the problem concerning the Niger, was indeed an important advance upon our previous information, and is perhaps still more important for the impetus it will give to other researches. To say nothing of the geographico-commercial expedition since sent to the river, and in which the lamented Lander has lost his life, we perceive that an exploring party has been formed at the Colony of the Cape, for the purpose of penetrating into the interior as far as circumstances will permit. We have received from Cape-Town a prospectus of the intended expedition, in which its objects are stated to be—to obtain geographical information of the extensive and unknown regions to the Northward of the Colony; to gain Scientific Information, especially as regards the branches of Meteorology, Geology, and Magnetism; to collect Botanical specimens and those of Natural History; and to ascertain what prospects the productions of the country and the disposition of the Native Tribes hold out to Commercial Enterprise.—The Expedition was to be headed by Dr Andrew Smith, of the Army Medical Staff, supported by Lt. Edie of the 98th Regiment,—who was to assume the command in case of the sickness or other disability of the first named gentleman,—and was to rendevouz at Graff-Reinet, on the frontiers of the Colony, at the beginning of June last. Having then procured wagons, oxen, and attendants or servants to the Caravan, they would immediately advance into the interior, and expected to reach the missionary establishment of Lattakoo by the middle of July. Here they would halt until the beginning of September (ensuing,) for the purpose of resting the cattle, and completing the final arrangements. The party was to consist of Dr Smith, Lt. Edie, 6 European assistants, 30 Hottentots, a botanist, a surveyor, a draftsman, capable of delineating landscapes and pourtraying objects of natural history, and a suitable person to conduct the trading department of the Expedition. The Caravan was to consist of 7 wagons and 10 span of oxen of 12 each. The expense of the Expedition was estimated at 1000 to 1500*l*. of which 700*l*. has been subscribed in the Colony, and application for the remainder had been made to the British government, whose zealous co-operation in every enterprise for enlarging the boundaries of human knowledge, left no doubt that the application would be successful. Before this time we presume the Expedition is on its march, and it is to be hoped it may lead to important results.

N. Y. Jour. of Com.

MARRIAGES.

In this city, on Sunday evening, by Rev. Dr Parkman, Mr Wilson Cheney to Miss Pamela Malcomb.

On Sunday evening, by Rev. Mr Young, Mr Wm. Ellison to Miss Frances Cross Loring.

In Roxbury, by Rev. Mr Putnam, Mr Shubael G. Rogers, Jr. of this city, to Miss Susan G. Snow, daughter of the late Capt. Nath'l Snow.

In Salem, on Tuesday morning, by Rev. Mr Upham, Capt. Joseph P. Thompson to Miss Louisa H. Reynolds.

In Easton, Mr Jesse B. Smith, of Taunton, to Miss Mary Ann, daughter of Daniel Wheaton, Esq.

In Brooklyn, Ct. Sept. 4th, Mr William Lloyd Garrison of Boston, Editor of the Liberator, to Helen Eliza Benson, youngest daughter of George Benson, Esq. of B.

In New York, 4th inst. Elias Hasket Derby, Esq. of this city, to Eloise Lloyd, daughter of George W. Strong, of New York, Counsellor at Law.

Capt. John G. Scott of Marblehead, to Mrs Mary Russell of Boston.

In Portsmouth, Mr William Augustus Greenough to Miss Mary Jane Foster.

DEATHS.

In this city, on the 2d inst. Mary Phillips, 64, wife of Mr James Phillips and daughter of the late Hon. David Tilden.

In Bedford, Mrs Bethiah, wife of Mr John Webber 71.

In Edgartown, Thomas L. Baylies, 27, of the firm of T. L. Baylies & Co.

In Warwick, Rev. Preserved Smith, 75.

In Boxborough, Sept. 4th, Rev. Nathaniel Hill Fletcher, aged 69.

In Amherst, 27th ult. very suddenly, after attending the Commencement exercises, Rev. Pliny Dickinson of Walpole, N. H. 57.

In Providence, Capt. Uriah Rea, 56.

In Detroit, Mich. Ter. Aug. 14th of the cholera, after an illness of only 12 hours, Susan B. Davis, youngest daughter of Phineas Davis, Esq. of Northborough, Mass. aged 24 years.

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THE duties of Parents, in regard to the Schools where their children are instructed. A Lecture delivered before the American Institute of Instruction, at their fifth annual meeting, By Jacob Abbott. Published by the order of the Institute. For sale by CARTER, HENDEE & CO. 131 Washington Street. Price Two Dollars per hundred.

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QUARTERLY REVIEW.

THIS day published by LILLY, WAIT & Co. the Quarterly Review, No. CII.

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III.—Autobiography of Sir Egerton Brydges, Bart; per legem terræ Lord Chandos of Sudeley, &c. &c.
IV.—Philip van Artevelde; a Dramatic Romance, in Two Parts. By Henry Taylor, Esq.
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VI.—The Dispatches of Field-Marshal the Duke of Wellington, K. G., during his various Campaigns in India, Denmark, Portugal, Spain, the Low Countries, and France, from 1799 to 1818. Compiled, from official and authentic Documents, by Lieut-Colonel Gurwood, Esquire to his Grace as Knight of the Bath.
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X.—1. Helen; a Tale. By Maria Edgeworth. 2. Ayesha, the Maid of Kars. By the Author of 'Zohrab,' 'Hajji Baba,' &c.
XI.—History of the Revolution in England in 1688. By the Right Honourable Sir James Mackintosh. sept 13

PHRENOLOGICAL BOOKS.

MARSH CAPEN & LYON, No. 138 Washington street, Boston have published and keep constantly for sale, the following Phrenological Works, viz.

Spurzheim's Phrenology, 2 vols. 8vo; Vol. 1st Physiological part, with plates; Vol. 2d, Philosophical Part

Spurzheim's Phrenology in connexion with Physiognomy; illustration of characters, with 35 plates; 1 vol. royal 8vo; to which is prefixed a Biography of the author; by Nahum Capen

Spurzheim's Work on Insanity, 1 vol. 8vo.

Spurzheim's Work on Edueation, 1 vol 12mo.

Spurzheim's Philosophical Catechism of the Natural Laws of Man, 1 vol. 18mo.

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Combe's Element's of Phrenology, 1 vol. 12mo.

Observations on Mental Derangoment, being an application of the principles of Phrenology to the elucidation of the causes, symptoms, nature and treatment of insanity; By Andrew Combe, M. D.

Also, just published, for sale as above,

Combe's Lectures on Popular Education, 1 vol. 12mo.

Coldwell on Physical Education: being a discourse delivered to a convention of Teachers in Lexington, Kentucky, on the 6th and 7th, of Nov. 1833, 1 vol. 12mo.

A memoir of the Life and Philosophy of Spurzheim. By Andrew Carmichael, M. R. I. A. Late President of the Phrenological Society of Dublin; and published at

ORIGINAL POETRY.

FOR THE CHRISTIAN REGISTER.

"OF SUCH IS THE KINGDOM OF HEAVEN."

A little, sprightly, happy girl
With prattle bold and free,
With sparkling eye and glossy curl
Came, sat upon my knee.

She looked up smiling in my face
(But few can smile like her:)
And asked with childhood's nameless grace
'What is a Christian, Sir?'

'Say, who hath told thee, beauteous child,
To ask this thing of me?
Thy little thought so free and wild
Hath never taught it thee.'

'My father dear, who loves me so,
Told me to come to thee,
He said that you, who all things know,
Perhaps, would tell it me.'

'And he, who hath it here so plain
Hath sent thee unto me!
Tell him, if e'er he ask again,
He need but look on *thee*.'

MISCELLANEOUS.

TEMPERANCE.

Letter from Dr B. Washington, of the U. S. Navy, to the Rev. Dr Edwards—*concluded.*

Washington, April 15, 1834.

It would be advisable, in my opinion, to withdraw the spirit portion of the ration from our seamen, as it would tend greatly to preserve sobriety and tranquillity at sea; although the use of tobacco will keep up a constant desire for some intoxicating draught, and it must be expected that the moment they can get on shore they will, as now, plunge into all manner of excess. It is not, however, simply tobacco that gives a zest for alcohol. It will be necessary that the mind should be cultivated and actively engaged. It appears to have been the design of creation that man should be employed, not only in corporeal, but in mental labor; and by the latter, to improve, not his present condition alone, but to make provision for his future state. It is necessary the subject of health should be well studied, and preserved by that self-denial and discipline which the Creator has given us the intelligence to prescribe. The moment rum and tobacco are presented to men whose minds are uncultivated, they seize upon them as the great desiderata; things which they had always wanted, but could not describe; that is, an agent to give action, and to relieve them from the wearisomeness of a negative existence. To bring about a reformation among our seamen must require time; their minds must be more improved; they must be better informed as to the true nature of what we consider forbidden articles; they must listen to moral and religious instruction; and, above all, the most rigid example must be set them by their officers.

Many persons lay strict emphasis on what they call moderation in the use of wine, which they conceive to be commendable, as affording evidence of our capability of self-government. Such notions are absurd. If a bottle of wine will induce a degree of intoxication amounting to temporary madness, will not a single glass disorder the senses in some degree approaching to that state of excitement? At what precise point does temperance end and ebriety commence? May not the mind be so delicately adjusted that a single drop of intoxicating fluid may destroy its equilibrium? We have seen persons who have been intemperate, going on from year to year leading a most exemplary life, until, yielding to the persuasion of their friends, or from curiosity, they take a glass of wine, when immediately all their fortitude vanishes: their promises made during lucid moments, are wholly disregarded; they relapse into their bad habits and are lost. But why is this? Because in an instant the wine produces a moral perversion—their veracity is irretrievably gone.

Alcohol blinds the understanding, sears the conscience, pollutes the affections, and hardens the heart. It leads men into temptation, and gives to evil peculiar power over the mind. The moment a person takes wine he is prone to become deceitful, and may be viewed as a player wearing a mask. All the fine noble feelings he may profess should be justly suspected as forming a part of his new character—they are theatrical.

It is fashionable to exclaim against those who, having once acquired intemperate habits, should assume the office of reformers. There can, however, be no reason in this; for who can better warn against the paths that lead to destruction than those who have experienced the evil of their ways? Converts, it is well known, are often more devout than those who have never seen their error; but there is one thing to be remembered; few indeed who have once felt the pains of intemperance have ever been able to break their chains; and though they may have lost all relish for such indulgence, yet should they be doubly cautious, as they are most susceptible and a thousand times more apt to fall again than those who have never been prostrated.

We find much difficulty in collecting satisfactory evidence respecting the use of alcohol aboard our ships, because we have to call upon those who stand implicated. Witnesses as well as judges should appear with spotless hands. What physician will say that alcohol and narcotics are destructive to health and morals, who takes wine and cigars? What commander, who poisons his crew with raw spirit, but will maintain that his ship is thereby rendered healthy? Many speak of gluttony as a vice. So it is, and very apt to be a quality in the early career of the wine bibber. Temperate persons have always a good appetite, and eat heartily, and it is their own intelligence must guard them against excess. Ignorant persons, however, will fall into this error; and it may be advanced as one reason why they should be enlightened, as it is evidently designed that man should derive that knowledge from reason which the inferior animals possess from instinct. We sometimes observe young men just ripening into manhood, full of health and animal spirits, the solace of their anxious parents, just making their appearance aboard ship where it is expected they will meet in their appointed guardians, those who possess wisdom, and set an example in every respect worthy to be imitated, to ensure them the high destiny so anxiously anticipated by their fond friends. When their healthy blood appears ready to burst through their veins—when the nerves are all sensitive and buoyant when they should endeavor to keep down the pruriency of youth by the greatest abstinence—what do we hear? They are told that unless they take wine they will contract a fondness for vulgar drink, ardent spirits; and that smoking cigars will give employment to their minds, and guard against the malaria! From following this advice, I have often seen the health of the most vigorous young men wither like a flower that was cut down, soon followed by perversion of their morals, and ultimate degradation. Those only are safe who do not take one step towards intemperance; and we can no more make a compromise with this vice, than we could tolerate a partial violation of the divine commandments.

As it regards a man intrinsically, it can make very little difference whether he be partially or completely intoxicated. In the first instance, he is what is called disguised, that is, he is acting the hypocrite, and, by preserving his standing in society, and an agreeable deportment, he may allure the inexperienced into the vortex. He comes forth as the most active enemy to temperance, and is the most uncharitable in his denunciations towards those who have advanced a degree beyond himself in his unfortunate habits. But in the latter case, all concealment is from necessity thrown off; and the inebriate, like the intoxicated slaves who were exhibited to the young Spartans, may serve as a useful warning to the rising generation.

Many suppose that to avoid alcohol, and all the narcotics and stimulants which are forbidden by the strictest rules, amounting in all to a dozen articles, that life would be a mere blank, or a constant struggle between our resolution and depraved appetite. Not so. The moment the prohibited poisons are discontinued, the health begins to return. "When nature is released from the unnatural war which is made upon her, and allowed to rest, then nutrition and sleep and exercise will perform the work of restoration. Gradually the spring of life will recover tone, appetite will return, digestion become efficient, sleep sweet, and the muscular system vigorous, until the elastic heart with every beat shall send health through the system, and joy through the soul." The appetite will desire nothing which is improper, and the mind being cultivated, indolence and ennui will no longer paralyze; the physical powers being restored, and the moral attributes regenerated, a sense of true policy and justice will then, and not till then, direct us—the great national sins of this land, entailed by the barbarity of our ancestors, will be relinquished—we shall feel our only happiness and duty to consist in promoting habits of industry, morality, and religion.

I have thus endeavered to answer your letter in part. There are some points to which I must reply when I obtain further information. I cannot help expressing my strong hopes that the important cause in which you are engaged will continue to prosper. A light is now abroad that none can mistake, and those who spread it out to the world will be the greatest benefactors to mankind.

DUTIES OF PARENTS IN REGARD TO SCHOOLS.

Whenever parents find fault with the manner in which their own children are classed and taught, and the degree of attention which is paid to them, they almost always overrate the proportion of time and attention to which they are justly entitled. The following dialogue, not wholly imaginary, will put this in a clear light.

A lady knocked at the door of a school-room and asked to see the master. He came to the door and the following conversation ensued.

Mother. I have been wanting to see you, sir, about George. I don't think he is in the right class in Geography; he has been over that little Geography once, and I don't see the use in his studying it any more. So I have bought him a Worcester's Geography and should like to have him study that.

Teacher. But we have no class in Worcester's Geography.

Mother. Haven't you? Haven't you any other class in Geography except the one he is in?

Teacher. Yes, we have one in Woodbridge's larger Geography, but it is composed of scholars very much older than he is. I think he could not go on with them.

Mother. Well, then, I think I should rather have him go on alone, than put in that little class.

Teacher. Just as you please, madam. I will make any arrangement you choose, which I can make consistently with my obligations to the other scholars. If he goes on alone, you are aware I can devote but very little time to him.

Mother. Well, if you do not devote more than ten minutes to him, I should rather have him go on in Worcester's Geography than continue as he is.

Teacher. But ten minutes would be a great deal more than I could devote to him, consistently with the claims of the others.

Mother. Why, sir, his father pays as much tax in proportion as any man, and I think we have a right to expect that our children shall receive their fair share of attention.

Teacher. Certainly, madam. But consider a moment what his fair share is. I have sixty scholars, and there are in the forenoon three hours only, making just three minutes for each scholar. So that if I attend to my pupils separately, I could not give more than three minutes to any one, without giving the others cause of complaint. Now in reading, writing, spelling, grammar, and arithmetic, and other things, your son is classed with the other boys, so that only a very small proportion of the three minutes could be assigned to Geography. I should think not more than half a minute. I can hear him alone, devoting that time to him if you wish it, —or I can put him in the large class, and let him get on as well as he can. I *supposed* it would be better for him to be classed where he is, but just as you please, I will make any arrangement which you desire.

The mother looked perplexed; and on making further inquiries respecting the class in question, found that the representations which she had taken without any question, from her boy, were, as might have been expected, such as to give very erroneous views of the state of the case, she therefore, very cheerfully withdrew her claim for separate instruction.

Now we do not mean by such an illustration, or by any of our remarks on this subject, that parents are never to make any suggestions to the teacher about the condition and progress of their children. Cases undoubtedly occur in which they ought to do so. But it would be well for them always to be sure that they really understand the facts rightly, before they propose changes, and to take care to consider what is the fair proportion of the teacher's time and attention, to which they are justly entitled.

Abbott's Lecture.

CHARITABLE INSTITUTIONS AS AFFECTED BY CHRISTIANITY.

We come now to the progress of benevolent and charitable plans and institutions as connected with the introduction and spread of the Christian religion. It is manifest, that, if this religion were ever to have its true and wide operation both in its letter and spirit, it must in the end produce great changes in the world, in every thing pertaining to humanity. A religion not only breathing peace on earth but holding forth its eternal rewards to the pure, the humble, the merciful, to those who feed the hungry, give drink to the thirsty, cherish the stranger, clothe the naked, visit the sick, and comfort the prisoner, such a religion in its full and unrestrained operation must produce an elevation and extension in the principles and feelings of charity and benevolence which they never had before. But though this religion has never had its most full and free operation, such even as we can easily imagine, though such as human weakness and corruption have not yet allowed, still the effects have been great and increasing. I must content myself with tracing these effects of christianity not in the land of its nativity but in the countries of its adoption. While it was struggling for existence at Rome, where it was early planted, sometimes under chilling neglect and sometimes under bloody persecution, we cannot look for its general ameliorating influence upon humanity. We can expect nothing more than we find,—namely, its power to sustain individuals in the noble sacrifice of all personal ease and safety, to truth, to conscience, to love of mankind. After the lapse of three centuries, however, the sign of the cross was affixed to the banner of human power. It was no very hopeful promise, in regard to the benevolent and charitable spirit of christianity, that armies should be made christians all at once, by an imperial edict; and such was its introduction by Constantine the Roman Emperor. And its after history as connected with Roman power is a sad and mournful history. This unnatural alliance with power secular and afterwards with power ecclesiastical, withered the spirit of religion, and blighted its fruits. I will not say that no genuine fruit was produced under these unwholesome influences; but it must be sought out in single and individual cases—separate from the general and pervading corruptions of the times.

The first establishments that made any pretensions to the character of charitable institution, were monasteries. Before these institutions, however, had acquired any considerable growth, there was a show of charity made, out of the ecclesiastical revenues. In the earlier periods of the Romish church, and in the time of its afflictions, this charity was a substantial reality. It was customary for christians generally, and especially for the more wealthy, to make contributions to the church at the principal festivals, which, after supplying the necessities of the church, and supporting its ministers, were understood, at first to be devoted to the relief of the distressed and needy,—of strangers, orphans, widows, prisoners and sick. Out of these charities the Bishops of Rome used first to relieve the poor of their own church, and then to send the overplus to other churches where the poor were numerous, and the means inadequate to their support. But paradoxical as it may seem, these offerings of charity, ministered to selfishness; after a while, they were perverted by the advice and ambition of the priesthood, and all anxiety about the poor was swallowed up in outward magnificence.

The history of the origin and growth of monasteries is very curious and remarkable; I can only glance at it. In the early ages of the christian church in the East—some of its adherents were induced or compelled, in order to shun persecution, to retire from the world and bury themselves in obscure places. Hence they were called monks, hermits or anchorets—from Greeks words which signify—solitary,—desert, —and recluse. The example of these pure and conscientious persons gave a kind of celebrity to the practice, so that the example was followed when the occasion for the practice had gone by. They are said to have been embodied in a society for the first time in Egypt, about the beginning of the fourth century, and soon after in various parts of the eastern world, under very strict rules. They had nothing to do in temporals, and religion being their business, they kept up a constant show of piety, and had abundant opportunity to practise self-denial; being as miserably poor as they were inactive and useless. This gloomy superstition passed from the east to the west—first to Italy, then to Gaul, and to various provinces and countries of Europe. But it was a different thing under the same name. The monasteries of Europe, were, like those of the eastern christians, the abodes of indolence but not of abstinence. These sacred brotherhoods were well fed, and there existed among them a full share of self-indulgence and licentiousness. The monasteries were institutions reared by piety and charity—a charity much abused—a charity by its direct act bringing a constantly increasing burden upon society without any equivalent. Though there was no individual property among the inmates of these houses of charity, yet vast wealth was amassed in the institutions themselves. "So much was the world infatuated," it has been well remarked, "by the sanctimonious appearance of the recluses, that men thought they could not more effectually purchase heaven to themselves, than by beggaring their own offspring, and giving all they had to erect or endow monasteries; that is, to supply with all the luxuries of life, those who were bound to live in abstinence, and to enrich those who had solemnly sworn that they would be forever poor, and who professed to consider riches as the greatest impediment in the road to heaven."*

I shall show presently how the cause of humanity was promoted by benevolent institutions connected with or growing out of monastic establishments. I cannot trace these establishments through the dark ages, without taking up too much space; and will therefore merely advert to one fact, alleged in praise of monastic institutions. It has been often said that we are indebted to them for the preservation of the invaluable remains of classical learning, of the works of the great philosophers, orators, and poets. It is true that the writings of renowned ancients did repose in the monasteries—though the parchments that contained them were sometimes cleansed from the ancient writing to furnish a roll or volume for *ave marias*, and superstitious legends, and various trifles that were never to profit any one. In fact while we are commending monasteries for the accidental share they had in the preservation of the learning of former times, we are apt to overlook the fact that the monasteries constituted a large integral part of that ecclesiastical usurpation, which involved christendom in the thick darkness of long-continued, universal night. That while the monks were playing their antic tricks before high heaven, locking up their tongues in their mouths, that they might praise God by inviolable taciturnity, and pretending to all sorts of self-denial, self-infliction, and penance, they were hoarding up all the wealth, engrossing a power and influence uncontrolled, and practising most thoroughly upon the principle that ignorance is the mother of devotion.

But institutions were connected with the monasteries or grew out of them which were charitable in their origin, and which, outliving corruption and abuse, were beneficial in their final results. Such was the origin of hospitals. In the earliest times of the christian church, the highest ecclesiastical authorities were the overseers of the poor, whether sound or diseased, home-born or strangers. After the churches came to enjoy settled revenues, it was decreed that a fourth part at least, should be set apart for the benefit of the poor; and in order to provide suitable accommodations for their comfort, houses of charity were built which have since been called hospitals. The next step was to provide separate funds for the maintenance of these houses, in consequence of which many persons moved by piety or charity, gave lands and money for erecting and endowing these abodes of indigence and infirmity. Like almost every thing that is not strictly watched, these institutions of piety and charity came to be abused and perverted. Ecclesiastics held them as a sort of benefices which they managed at pleasure, for their own aggrandizement, without accounting to any body. The hospitals as well as monasteries increased greatly in number no less than in riches, till in different countries the secular power interposed generally with little effect to check the growing evil. These institutions were for a long time too strongly linked with the infallible church, to be chastised by the hand of secular authority. In England, after she began to emerge from the dark ages, they were gradually suppressed from the fifth year of Edward II. 1312, to the close of the reign of Henry VIII. 1547. During the long reign of this king, sweeping work was made of the Catholic establishments in the realm. By the last act of the dissolution of these houses in the 37th year of his reign, 110 hospitals were suppressed. This number bears a proportion to the greater and smaller monasteries that were suppressed at different times, of one to five, nearly—the whole number of monasteries dissolved at different times having been 560. By several of the last acts of Henry the various ecclesiastical establishments which were suppressed vested in the king—and the amount of the yearly revenue arising from them is stated at more than £140,000, some part of which was paid in pensions to the ejected monks,—and the rest went to build up the church of the new defender of the faith—to the founding of a College in Oxford and another in Cambridge, and of professorships in the same. And for objects more strictly charitable he gave the hospital of St Bartholomew's to the city of London, and a perpetual pension to the poor knights of Windsor. I have said that the hospitals at the time of which I have spoken were to the monasteries as about 1 to 5—but the monasteries were also in effect great hospitals where many poor persons were constantly relieved and strangers entertained. They were also receptacles for the old servants and the impoverished friends of the nobles.

When the hospitals were seized by Henry the VIII. they were the abodes of the poor and the diseased indiscriminately. It was so with St Bartholomew's, which he gave to London. But afterwards this, and most of the hospitals successively founded were appropriated exclusively to the diseased or to those past labor; and a distinction exists in most of them in regard to the kind of inmates to be admitted. Thus besides the various hospitals for the sick and crippled, there is Bethlehem or Bedlam and St Lukes for lunatics,—Greenwich for disabled seamen,—and Chelsea for disabled soldiers—besides various others, some of them combining in the refuge they afford, the relief not only of the sick but also of the destitute,—and some, of the vicious and abandoned of different descriptions.

* Campbell's Lectures II. 148.

TRANSPLANTATION OF TREES.

The leading case, and that which may be called the first application of the true science of transplantation on a liberal scale, and with a satisfactory result in all respects, is that of the author of the Planter's Guide—Sir Henry Stuart, of Allanton, in Scotland. In the park there was originally no water, and scarcely a tree or bush in the vicinity of the present water, which was made in 1821, the adjoining grounds were abundantly covered with wood of such size as to give the estate, according to the engravings in the proprietor's book, the appearance of a forest of considerable antiquity. When the Committee of the Highland Society for promoting aboriculture, visited the place, in the fall of 1823, both trees and underwood had obtained a full and deep-colored leaf, and health and vigor were restored to them. "In a word," says Sir Henry—and the Committee sufficiently justify the force of his remark—"*the whole appeared like a spot at least forty years planted.*" The Quarterly Review also, in 1828, seemed to consider the experiment a conclusive triumph, such as the world had never before seen. It says, "the Park of Allanton, its history being duly considered, is as well worthy of a pilgrimage as any of the established lions of the 'North Countrie.'" The Edinburgh, after giving the baronet credit for "conjuring up the noble and magnificent trees which now surround him," speaks of his *publication* as the first application of the science to the art of planting, they might have termed his *plantation*, with equal justice, the first application of the art to the science.

New-England Magazine.

Recent Discoveries in Asia Minor.—The Rev. Mr Arundell, who has just returned from Anatolia, after having made several important discoveries illustrative of the New Testament, has prepared a narrative of his interesting travels, which will soon be laid before the public. The enterprising and learned author has brought to light many important facts connected with the journey and Ministry of St. Paul, particularly as regards his sojourn at Antioch with Barnabas during the joint mission. The site of that famous city has hitherto been considered as doubtful; but the researches of Mr Arundell have decided the point.

An English Judge a few years ago, published his Charge in the London Courier, from which the following extracts are pertinent:

"An incitement, solicitation, or instigation to commit a riot, or breach of the peace, is an indictable crime; and the offender or offenders guilty of it, will always be punished by me with the greatest severity.

"It is absolutely necessary to check at its first appearance, the turbulence of unruly spirits.

"It is a wise oriental proverb that you may stop a fountain with a bodkin, which, if permitted to flow, will soon carry away a camel and and its burden; or, what many of you, gentlemen, have reason to know when your rivers are filled with extraordinary floods, if the water once forms a small rill or streamlet over the top of the bank, which a single turf or spade full of earth would have stopped—if it continues to flow, in a few minutes it will become deeper and deeper, till the torrent carries away the strongest bank raised upon the broadest basis, and the inundation sweeps away the crops of thousands of acres:—so if the banks of the Law once begin to be broken down, if the breach is not immediately repaired by the civil power such an inundation of crime may be the consequence, that the whole power of the Government must be exerted to stop the progress of the ruin and devastation.

"The Magistracy and Civil Power must be assisted and supported by all who have a just regard for their own lives, liberty, and property.

"The constable's staff is the ensign of English liberty: when that is broken and trampled in the dust, we must inevitably become, either the prey of the most savage of wild beasts, a lawless man, or the most abject and degraded of slaves, viz: those of a military despotism."

Truth.—Truth alone may not constitute a great man, but it is the most important ingredient in a great character; it exalts and extends its own qualities, it gives confidence to those who serve under him, security to those who employ him—and, in the world at large, it inspires a solid and permanent admiration, maintains, and at last surpasses and outlives, the enthusiasm excited by temporary success.—*Quarterly Review.*

Discrimination of Children.—Children discriminate at a very early age between admiration of personal beauty, and approbation of correct deportment; and while the latter may serve as a stimulus to renewed obedience and docility, the former will as surely prove deleterious to the mind of the child.—*Mother's Mag.*

THE Committee of Investigation, appointed at the recent meeting in Faneuil Hall, offer a reward of FIFTY DOLLARS to any person, who will give satisfactory information leading to the detection of any person concerned in the writing, printing, or circulation of a handbill lately distributed, of which the following is a copy.

CHARLES G. LORING, Chairman.
JOHN HENSHAW, Sec'y.

[COPY.]

"All persons giving information in any shape, or testifying in Court against any one concerned in the late affair at Charlestown may expect assassination, according to the oath which bound the party to each other."

ONE THOUSAND DOLLARS REWARD. The Selectmen of CHARLESTOWN offer the above Reward for the apprehension and conviction of the originators of the conflagration in said town on the night of the 11th inst. to be paid in proportion to the degree of guilt proved against the offenders.

By order of the Selectmen.
P. DODGE, Town Clerk.

Charlestown, Aug. 13, 1834.

ACADEMICAL CLASS BOOKS.

RUSSELL, ODIORNE & CO, School Book Publishers, Boston Bookstore, 134 Washington street, are extensively engaged in the publication and sale of Academical Class Books, and School Books generally; and keep on hand large quantities of the most approved kinds now in use in New England; among which are

READING. Emerson's First, Second, and Third Class Readers. The selections in these books were made by Mr Emerson of Boston, and Mr Frost of Philadelphia. Independently of the excellent character of the selections, the books are printed in the most beautiful and attractive manner. Although this series has been published but eight months, 21000 copies of the different Readers have already been sold. They are daily coming into extensive use in New England and the Middle States, and have just been adopted in the Preparatory School of the University of Pennsylvania, and all the Public Schools in Philadelphia.

ARITHMETIC. Emerson's Second and Third Part of the North American Arithmetic, now too extensively known and used in all parts of the United States to require comment.

GEOGRAPHY. Blake's New Universal School Geography, printed in imperial octavo, so as to admit of the maps being bound up with the text.

HISTORY. Worcester's Epitome of History and Charts, also his large work, with the Charts bound up in the Book.

ASTRONOMY. Wilkins's and Wilbur's Astronomy.

DRAWING. Fowle's Introduction to Linear Drawing; Varley's Treatise on Perspective.

Latin. Gile's First Book in Latin; Gould's Latin Grammar, Ovid, Horace and Virgil; Jacob's Latin Reader, Parts 1 and 2; Anthon's Sallust; Folsom's Livy and Cicero; Leverett's Latin Tutor; Juvenal and Perseus, with English Notes; Ainsworth's Latin Dictionary.

GREEK. Fisk's Greek Grammar and Exercises; Jacob's Greek Reader; Donnegan's Greek and English Lexicon.

FRENCH. Surault's Rowbotham's French Grammar (now used in Harvard University; Surault's French Exercises; Boyer's and Nugent's French Dictionary.

Also a large number of Elementary Works, in the Italian, Spanish, and German Languages, which will be found enumerated in our Catalogue.

School Committees and Teachers who supply their Schools with Books, will be supplied on the most favorable terms. They are respectfully invited to call before leaving the city.

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JOTHAM ANDERSON.

RECOLLECTIONS of Jotham Anderson for sale at 134 Washington street.

Advertisement to the Second Edition.

The Recollections were originally printed in the Christian Register, and were republished in a volume about four years ago. To the present edition have been added four chapters, which must be considered as closing the work, though they still leave it incomplete. The other articles were also first printed in the same paper, excepting one, which appeared in the Christian Visitant. The 'Extracts from a Journal' represent strictly and literally what took place. Of the other pieces, some are founded in fact, and some are the offspring of imagination. But the object of all has been to do good, and it is hoped that they have not altogether failed in it.

HENRY WARE, JR.

DR FREEMAN'S SERMONS.

AT 134 Washington St. may be obtained, "Sermons and Charges, by James Freeman." Aug. 30.

FLINT'S GEOGRAPHY.

MAY Be obtained Wholesale and Retail, at 134 Washington St. latest edition, neatly full bound in Sheep. Aug. 30.

LEGACY FOR YOUNG LADIES.

MRS Barbauld's Legacy for Young Ladies—for sale at 134 Washington street. Aug. 30.

UNITARIAN ADVOCATE.

THIS Work in 10 vols. 12mo contains a valuable collection of well written articles in explanation and defence of the views of Christianity as entertained by Unitarians. It will be sold at 134 Washington St. neatly half-bound in morocco, at $7,50. Aug. 30.

BROOKLYN COLLEGIATE INSTITUTE FOR YOUNG LADIES.

THE customary Exercises of the Young Ladies of this Institute, were concluded this year, on the 31st of July. The Pupils acquitted themselves in a very satisfactory manner, before a numerous and fashionable Audience of Parents and Friends, in Grammar, Recitation, Geography, Rhetoric, General History, Arithmetic, Metronomy of Verse, History of America, Astronomy, Composition, Botany, Logic, Metaphysics, and Music; but above all by their amiable deportment and polished manners.

The Examination having continued a week, was concluded with an Address by the Principal; the Presentation of *nine* silver Medals, to those who were heads of their respective Classes; and 43 handsome Premiums, to those who had distinguished themselves by the extraordinary assiduity and amiable deportment. The usual Compliments being interchanged with each other they were addressed in a very feeling and eloquent style by the Rev. T. Huntoon of the State of Maine; and congratulated by him on the manner they had acquitted themselves in their respective studies, &c. and a few pertinent and judicious remarks relative to their future vocations as members of society, and as Christians, looking forward to a future state of eternal happiness.

The Scholastic and Collegiate Exercises will be again resumed on the first day of September.

Brooklyn, N. Y., Aug. 9. 4t

TRACTS OF THE A. U. A.

THIS day published No. 85 of the first series of the Tracts of the American Unitarian Association—"Excuses for the neglect of Benevolent Efforts considered," by Rev. Andrew P. Peabody. Also published a few weeks since, No. 84 of the same series—"The Ninth Report of the American Unitarian Association with the proceedings of the Annual Meeting." Aug. 9.

AMERICAN MAGAZINE.

OF USEFUL AND ENTERTAINING KNOWLEDGE.

To be illustrated with numerous Engravings by the Boston Bewick Company.

THE success which has attended the publication of the best Magazines from the English Press, has led to preparations for issuing a periodical more particularly adapted to the wants and tastes of the American Public. While it will be the object of the proprietors to make the work strictly what its title indicates, it will, nevertheless, contain all articles of interest to its patrons which appear in foreign Magazines.

Extensive preparations have been entered into, both with artists and authors, to furnish from all parts of the Union, drawings and illustrations of every subject of interest, which the publishers confidently believe will enable them to issue a work honorable to its title, and acceptable to the American People.

The first number of the American Magazine, illustrated with upwards of Twenty Splendid Engravings, will appear on or before the first of September, and be continued monthly, containing between forty and fifty imperial octavo pages, and be furnished at the low price of two dollars per annum. It will comprise—

Portraits and Biographical Sketches of distinguished Americans; Views of Public Buildings, Monuments and Improvements; Landscape Scenery—the boundless variety and beauty of which, in this country, will form an unceasing source of instruction and gratification: Engravings and descriptions of the character, habits, &c. of Beasts, Birds, Fishes and Insects, together with every subject connected with the Geography, History, Natural and Artificial resources of the country, illustrated in a familiar and popular manner. FREEMAN HUNT, Agent of the Boston Bewick Company, 47 Court-street.

Boston, August 2, 1834.

PERIODICALS.

LILLY, WAIT & CO 121 Washington Street, are Agents for and continue to receive the following works;

North American Review, Quarterly,	$5,00 per year.
American Quarterly Review,	$5,00 "
Tanner's Maps, to be completed in 15 Nos.;	at $1, each.
Cyclopedia of Practical Medicine, 50 cents a number.	
Silliman's Journal of Science,	$6,00 pr year.
American Journal of Medical Sciences,	5,00 "
Medico Chirurgical Review,	5,00 "
Waldie's Select Circulating Library,	5,00 "
La Revue Francaise, monthly,	5,00 "
La France Literataire, twice a month,	5,00 "
Annals of Education,	3,00 "
New York Knickerbocker,	5,00 "
American Portrait Gallery,	6,00 "
Penny Magazine,	1,50 "
New England Magazine,	5,00 "
Penny Cyclopedia,	2,25 "
Lady's Book,	3,00 "
Library of Useful Knowledge,	3,50 "

together with all others published in this country or in Europe. Aug. 2.

BEAN'S ADVICE.

THIS popular marriage present may be had at the Christian Register office, neatly bound in morocco, and also in figured cloth,—as usual at reasonable prices to booksellers and clergymen. Aug. 5.

LIBERAL PREACHER FOR JULY.

JUST published, at 134 Washington St. The Liberal Preacher for July 1834, containing a Sermon by Rev. F. A. Farley.—"Gospel Requisitions." Aug. 30.

OPENING OF THE SIXTH SEAL.

NOW EXHIBITING, at HARDING'S GALLERY, School street, the Great Picture of the Opening of the Sixth Seal: by F. Danby, R. A. From the collection of William Beckford Esq. of Fonthill Abbey. Revelations, 6th Chap. 12th to 17th verses. Size of Painting, 9 feet 6 inches by 7 feet 6 inches. This exquisite work of Art has received the acknowledgements of the most eminent judges in Art, as a Painting altogether unequalled for poetic splendor and beauty of execution.

Open from 8 A. M. till 10 P. M. Illuminated in the evening. Admittance 25 cents; Season Tickets, 50 cents. Aug. 23.

EMERSON'S THIRD PART of the North American Arithmetic. In answer to the numerous inquiries from Teachers, relative to the progress made in this work, and the probable time of its publication, we remark that the work will extend to about 275 pages, of which about 200 are now stereotyped, the work will probably be published by the first of September. RUSSELL, ODIORNE & CO. July 26.

WORKS OF RAMOHMUN ROY.

THE Theological writings of this distinguished man are for sale at 134 Washington street. They consist of the "Precepts of Jesus," and the First, Second, and Final Appeals to the Christian Public, in defence of the course he had pursued in regard to the dissemination of Christian principles among his countrymen; and in opposition to the attacks of the Baptist Missionaries. Aug. 30.

WARE'S DISCOURSES.

THE Discourses of Rev. Professor H. Ware Jr., on the Offices and Character of Jesus Christ, are for sale at 134 Washington St. Aug. 30.

FIELDING'S SELECT PROVERBS.

FOR sale at 134 Washington street "Select Proverbs of all Nations, with Notes and Comments. A Summary of Ancient Pastimes, Holidays, and Customs; with an analysis of the Ancients, and of the Fathers of the Church. The whole arranged on a new plan. By Thomas Fielding." Aug. 30.

TEST OF THE CHRISTIAN CHARACTER.

REV. DR EATON'S SERMON, on the "Test of the Christian Character" is for sale in this city by B. H. Greene, No. 124 Washington St.

CHRISTIAN REGISTER.

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SIDNEY WILLARD, EDITOR.

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